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CHARLES MICHIE, M.A.,
ABERDEEN,

AUTHOR OF "LIFE AND LABOURS OF THE APOSTLE PAUL."

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ARCHBISHOP WHATELY (Bac. Ess. p. 261).

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P R E F A C E.

THIS Manual has for its main object to define and illustrate those words and phrases in the canonical Scriptures and the Scotch metrical version of the Psalter, the meaning of which is to many readers obscured by their being used in a sense which is either strictly literal, very uncommon, or altogether obsolete. It also gives concise explanations of technical terms peculiar to the Sacred Writings, and furnishes the Old Testament equivalents for the Greek forms under which many proper names are disguised in the New Testament.

Since these pages were first written, now some years ago, every word has undergone renewed investigation in the light of the most recent authorities. Advantage has been taken of the issue of the Revised Version of the New Testament to compare the Biblical phraseology of 1611 with that of 1881. Every important variation in rendering between the two versions has been noticed, so far as required by the particular terms embraced within the limits of this work. Care has been taken to make the most pertinent selection of illustrative extracts, and to verify the references.

While it would be useless to give a detailed list of all the authorities that have been consulted, and of the sources from which materials have been drawn, it ought to be mentioned that many acknowledgments of help are due to Skeat's Etymological Dictionary of the English Language, Schmidt's Shakespeare-Lexicon, Richardson's Dictionary of the English Language, Eastwood and Wright's Bible Word-Book, Davies' Bible-English, Lumby's Glossary of Bible Words, and the Glossaries to the Clarendon Press Series of English Classics.

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ABBREVIATIONS.

A. V. = Authorised Version of the Bible (1611).
R. V. = Text of Revised Version of New Test. (1881).
R. Vm. = Margin of Revised Version of New Test.
Psa. = Prose Version of Psalms.
Psm. = Scotch Metrical Version of Psalms.
Heb. = Hebrew ; Gk. = Greek ; Lat. = Latin.
A. S. = Anglo-Saxon ; Icel. = Icelandic ; Fr. = French.

BIBLE WORDS AND PHRASES.

ABHORRING (Lat. *abhorre*, to shrink from), that which is abhorred, an object of abhorrence, abomination. Isa. lxvi. 24.

Lay me stark naked, and let the water-flies

Blow me into *abhorring*!—Shak. *Ant. and Cleop.* v. 2. 60.

ABIA (Lu. i. 5; Matt. i. 7), the Greek form of the Hebrew Abijah (1 Chron. xxiv. 10; 2 Chron. xiii. 1). R. V. gives 'Abijah.'

ABIUD (Matt. i. 13), Old Test. Abihud (1 Chron. viii. 3). R. V. retains 'Abiud.'

ABJECT (Lat. *abjectus*, cast away), a mean despicable person, now obsolete as a noun, but still used as an adjective to qualify such words as 'circumstances,' 'misery,' 'poverty,' &c. Ps. xxxv. 15.

We are the queen's *abjects*, and must obey.—Shak. *Rich.* III. i. 1. 106.

ABOUT. See **Go About**.

ABROAD, out of doors, away from home, into other families. Exod. xii. 46; Judg. xii. 9; 1 Ki. ii. 42; Job xv. 23; Ps. xli. 6; Lam. i. 20. To 'come abroad'=to spread abroad, become known, as a report. 2 Chron. xxxi. 5; Esth. i. 17; Mark iv. 22 (R. V. 'come to light'); Rom. xvi. 19.

ACHAZ (Matt. i. 9), Old Test. Ahaz (2 Ki. xv. 38). R. V. gives 'Ahaz.'

ADAMANT (Ezek. iii. 9; Zech. vii. 12), from the Greek *adamas*, that which cannot be tamed or broken, the old form of diamond, which was once spelt *diamant*, one of the

hardest and most costly of precious stones, used to convey the idea of extreme obduracy.

Spens. *F. Q. i.* 7. 33; Shak. 1. *Hen.* VI. i. 4. 52.

ADDICT, Lat. *addicere*, to devote, dedicate, in a good sense, which is now rare.

Addicted from their births so much to poesy.—Dryden's *Poly-Olbion*, s. 4.

1 Cor. xvi. 15. They have *addicted* themselves to the ministry of the saints.

R. V. 'have set themselves to minister unto.'

ADJURE (Lat. *adjurare*, to swear to), to charge or bind upon oath, or with the solemnity of an oath. Josh. vi. 26; 1 Sam. xiv. 24 (comp. xiv. 28); 1 Ki. xxii. 16; Matt. xxvi. 63; Mark v. 7; Acts xix. 13.

ADMIRATION, Lat. *admiratio*, wonder. The verb 'admire' now always implies to wonder at with approval, but formerly it meant to wonder at generally. See Shak. *Temp.* v. 154.

Your behaviour hath struck her into amazement and *admiration*.—Shak. *Ham.* iii. 2. 339.

Rev. xvii. 6. I wondered with great *admiration* (R. V., 'wonder').

ADVENTURE (Lat. *adventurus*, about to happen), to venture, dare, risk. Deut. xxviii. 56; Judg. ix. 17; Acts xix. 31.

I will not *adventure* my discretion so weakly.—Shak. *Temp.* ii. 1. 187.

ADVERSARY (Job xxxi. 35; Matt. v. 25; Lu. xii. 58; xviii. 3). Lat. *adversarius*, from *adversus*=against; in its legal sense, an opponent in a lawsuit.

And do as *adversaries* do in law, Strive mightily, but eat and drink as friends.—Shak. *Tam. of Shr.* i. 2. 278.

ADVERTISE (Num. xxiv. 14; Ruth iv. 4), Lat. *advertere* = turn to; to turn attention to, advise, inform, now usually to publish abroad.

The king was neither so shallow, nor so ill *advertised*, as not to perceive the intention of the French.—Bac. *Hen. VII.* p. 46, l. 25.

ADVISE (1 Chron. xxi. 12), Fr. *aviser*; followed by the reflexive pronoun, to take counsel with oneself, to consider, reflect.

Advise thee, Aaron, what is to be done, And we will all subscribe to thy advice.—Shak. *Tit. And.* iv. 2. 129.

ADVISEMENT (1 Chron. xii. 19), deliberation, consultation.

Eftsoones his cruell hand Sir Guyon stayd,
Tempring the passion with *advise*ment
slow.—Spens. *F. Q.* ii. 5. 13.

ÆNEAS (Acts ix. 33, 34). Pronounce, not Ænēas (as Virgil's hero), but Ænēas (having the second syllable short).

AFFECT, Lat. *affectare*, to aim at, strive after, desire earnestly, show liking for. R. V. gives 'seek.'

I take Goodnesse in this sense, the *affecting* of the weale of men.—Bac. *Ess.* p. 47, l. 1.

Naturally *affecting* much the King of Spain, as far as one king can *affect* another.—Bac. *Hen. VII.* p. 97. l. 28.

Gal. iv. 17. They zealously *affect* you, but not well; yea, they would exclude you, that ye might *affect* them.—*Ver.* 18.

AFFECTIONED, Lat. *affectus*, affected, disposed.

Rom. xii. 10. Be kindly *affectioned* one to another.

AFFECTIONS (Rom. i. 26; Gal. v. 24), passions, as now in R. V.

The motions of his spirit are dull as night And his *affections* dark as Erebus.—Shak. *Mer. of Ven.* v. 87.

AFFINITY (1 Ki. iii. 1; 2 Chron. xviii. 1; Ezra ix. 14), Lat. *affinitas*, relationship by marriage, as distinguished from consanguinity, which is relationship by blood or birth.

AFORE, before, with reference to time. 2 Ki. xx. 4; Isa. xviii. 5; Rom. i. 2; ix. 23; Eph. iii. 3.

And on his little winges the dreame he bore

In hast unto his lord, where he him left *afore*.—Spens. *F. Q.* i. 1. 44.

AFORETIME, before, in time past, once on a time. Isa. lii. 4; Jer. xxx. 20; John ix. 13; Rom. xv. 4.

AFTER, according to, in conformity with. Psa. xxviii. 4; Psm. li. 1; cxix. 154, 170; Gal. iv. 23; Tit. i. 1. (See R. V.)

He with a manly voys saith his message
After the forme used in his langage.—Chauc. *Sq. Ta.* 100.

Your hands in your pocket like a man
after the old painting.—Shak. *Lo. La.* Lo. iii. 21.

AGAINST, with reference to time, prepared to *meet*, in provision for. Gen. xliii. 25; Exod. vii. 15; 2 Ki. xvi. 11.

So, now bring them in, for I'll play the cook,
And see them ready '*gainst* their mother come.—Shak. *Tit. And.* v. 2. 206.

AGAR (Gal. iv. 24, 25), Old Test. Hagar (Gen. xvi. 1), used allegorically in the New Test. to represent the Jewish church, which was in bondage to the ceremonial law, as Sarah represents the church of Christ, which is free from that bondage. R. V. gives 'Hagar.'

AGE (Psm. lxxi. 18), Lat. *aetas, aevum*, akin to Gr. αἰών, &c. = period of time, a generation of men.

The *age* to come would say 'This poet lies.'—Shak. *Sonn.* 17. 7.

AGONE (1 Sam. xxx. 13; Psm. lxxvii. 5), *gone away*, past, the past part. of O. E. verb *agon*, to go, pass away.

Than tell I hem ensamples many oon
Of olde stories, long tyme *agoon*.—Chauc. *Pard. Pro.* 436.

AHAZIAH (2 Ki. viii. 26), called Jehohaz (2 Chron. xxi. 17; xxv. 23), and Azariah (2 Chron. xxii. 6).

ALABASTER (Matt. xxvi. 7; Mark xiv. 3; Lu. 7. 37), said to be from Alabastron in Egypt, where small vases for holding perfumes were manufactured from a soft, semi-transparent marble found in the neighbouring mountains. Others derive the word from the Arabic *al batstraton* = the whitish stone

ALBEIT (Ezek. xlii. 7; Philem. 19), *be it all*, although, notwithstanding. R. V., 'that.'

Albeit therefore much of that we are to speak in this present cause may seem to a number perhaps tedious.—Hook. *Ecc. Pol.* i. 1. 2.

ALIEN, Lat. *alienus*, one from another country, a stranger, foreigner, who has not acquired the rights and privileges of a citizen. Exod. xviii. 3; Job xix. 15; Psal. lxi. 8; Isa. lxi. 5; Heb. xi. 34. In Eph. ii. 12, where R. V. has 'alienated' as in Eph. iv. 18 and Col. i. 21, the term is used to denote persons that are without Christ. Comp. Eph. ii. 19.

For if I were of lond, the werre suld sone bigynne,
Aliens suld sone fond, our heritage to wyne.—*Robt. de Brunne*, p. 141.

ALIENATED, being an alien to, estranged. Ezek. xxiii. 17; Eph. iv. 18; Col. i. 21.

ALL, every, any. Deut. xxii. 3; Heb. vii. 7. R. V. gives 'any.'

It had been as a gap in our great feast,
 And *all*-thing unbecoming.—*Shak. Macb.*
 iii. 1. 14.

It is without *all* controversy, that learning doth make the minds of men gentle, generous, maniable, and p̄iant to government.—*Bac. Adv. of Learn.* p. 17, l. 7.

This word frequently means only a great number, relative instead of absolute totality, as in Exod. ix. 6 (comp. v. 19); Matt. iii. 5; Lu. xv. 1.

ALLEGE, Lat. *allegare*, to adduce proof, prove from Scripture, not, as now, to affirm.

Alway that parte semeth to be beleved
 whiche best and most clerely can
alledge the scripture for their oppinion.
 —Sir T. More, *Workes*, p. 167.

Acts xvii. 3. Opening and *alleging* that Christ must needs have suffered, and risen again from the dead.

ALLELUIA (Rev. xix. 1, 3, 4, 6), the Greek form of the Hebrew Hallelujah, 'Praise ye the Lord,' a common exclamation of joy and praise in the Jewish worship, and found at the commencement and the close of several Psalms (cvi., cxiii., cxvii., cxxxv., cxlvi.—cl). Psalms cxiii.—cxviii. were called the 'Great Hallelujah.' R. V. gives 'Hallelujah.'

ALLIED (Fr. *allier*, to mix), connected by marriage. Neh. xiii. 4.

And saide, that it was to hym great prow and honour

To be in such mariage *alied* to the emperour.—*Robt. of Glouc.*, p. 65.

ALLOW (Lat. *al-laudare*, to praise), to approve, commend, justify. In Acts xxiv. 15, the Greek word means 'expect,' 'look for,' as in R. V. Shak. has 'allowance' = approval, *Hen. VII.* iii. 2. 322.

That young men travaile under some tutor, or grave servant, I *allow* well.
 —*Bac. Ess.* p. 71, l. 7.

Lu. xi. 48. Truly ye bear witness that ye *allow* the deeds of your fathers.

Rom. vii. 15. That which I do I *allow* not. Chap. xiv. 22.

1 Thess. ii. 4. As we were *allowed* of God to be put in trust with the gospel, even so we speak. R. V. Lu. xi. 48, 'consent unto'; Rom. vii. 15, 'know'; Rom. xiv. 22, 'approve' (*marg.* 'put to the test'); 1 Thess. ii. 4, 'approve.'

ALL TO. Most English readers naturally take the phrase, 'all to brake' (Judg. ix. 53), to mean 'for the purpose of breaking,' as indicating, not the *result*, but the *object* of the woman's act. As a proof of this mistake, we find in some modern editions of the English Bible the infin. 'all to *break*' instead of the past 'all to *brake*' (= *broke*). In earlier English the spelling would be *al tobrak*, where *al* is an adverb = utterly, and *tobrak* the 3 per. sing. past indic. of *tobrecken* = to break in pieces. But in the course of time, the *to* was joined to *al* (misspelt *all*), producing a form *all-to*, which was used as an intensive prefix to verbs, and was at length mistaken for *altogether*. (See Skeat's *Ety. Dict.*)

His helme *to-heaven* was in twenty places,
 That by a tyssew henge his bak bylyde,
 His shelde *to-dashed* was with swerdes
 and maces.—*Chauc. Tr. and Cr.* ii. 638-640 (*Ald. ed.*).

And on his backe an uncouth vestiment
 Made of straunge stuffe, but *all to-worne*
 and ragged,

And underneath, his breech was *all to-torne* and jagged.—*Spens. F. Q.* v. 9, 10.

The usage is strikingly illustrated by the following passages from Wycliffe's version:—

Job ix. 17. For in a whirlewynd he schal *al to-breke* me.

Job xxiv. 20. Be he *al to-broknun* as a tre unfruytful.

Psa. iii. 7. Thou hast *al to-broke* the teeth of synneris.

Psa. xxix. 5. He schal *al to-breke* hem to dust as a calf of the Liban.

ALMS (Matt. vi. 1, 2, 4), an act of charity, 'alms-deeds' (Acts ix. 36). In Matt. vi. 1, R. V. reads 'righteous-

ness.' This word, like 'riches' (Rev. xviii. 17), is etymologically singular (Acts iii. 3). The root is the A. S. *ælmisse*. Old Eng. *almesse*, a word of three syllables. By dropping the final -se, it became *alm-es*, and then *alms*.

It were an *alms* to hang him.—Shak. *Much Ado*, ii. 3. 164.

In Acts x. 4 it is used as a plural.

ALMUG-TREE (1 Ki. x. 11), or by transposition, *Algum-tree* (2 Chron. ii. 8; ix. 10, 11), one of the kinds of timber used by Solomon in building the Temple. Some think it was the eypress; others suppose it was the white sandal wood of the East, so highly prized for its fineness, fragrance, durability, and the beautiful polish that it takes.

ALPHA AND OMEGA (Rev. i. 8; xxi. 6; xxii. 13), the first letter and the last of the Greek alphabet. R. V. 'the Alpha and the Omega.' The expression is used by our Saviour in reference to himself, to denote his eternity and perfection. See Isa. xli. 4; xlv. 6; xlviii. 12.

AMAZE, AMAZEMENT. These words formerly implied not mere wonder, but deep agitation of mind from whatever cause, such as (1) sudden fear, terror, as in Exod. xv. 15; Judg. xx. 41; Mark ix. 15; xvi. 8; 1 Pet. iii. 6 (see R. V.). Comp. Shak. *Temp.* v. 104, *K. John*, ii. 226; (2) grief, Mark xiv. 33; (3) confusion, perplexity, Job xxxii. 15; Psm. cxliii. 4. Comp. Shak. *Meas. for Meas.* iv. 2. 220, *Ham.* ii. 2. 591; (4) surprise, astonishment, Lu. ix. 43 (see R. V.). Comp. Shak. *K. John*, v. 2. 51. *Ham.* iii. 2. 339.

AMBASSAGE (Lu. xiv. 32), an embassy. Shak. has it 'embassade' (3 *Hen.* VI. iv. 3. 32), and 'embassage' (*Much Ado*, i. 1. 282).

Yonder men are too many for an *ambassage*, and too few for a fight,—Bac. *Ess.* p. 120, l. 30.

AMEN, the Hebrew word for *true*, *faithful*. It is used (1) at the beginning of a sentence, to call special attention to what follows, where it is rendered 'verily.' In this sense it is used singly by Matthew, Mark, and

Luke, but is always repeated by John. The repeated 'verily' always introduces some deep spiritual truth. Matt. v. 18; Mark xiv. 30; Lu. xxiii. 43; John i. 51. (2) As a response at the end of a prayer or ascription of praise, where it is either optative, 'so be it,' or affirmative, 'so it is.' Deut. xxvii. 15; 1 Chron. xvi. 36; Neh. v. 13; Matt. vi. 13; Rev. xix. 4. See also Psm. lxxii. 19; Jer. xi. 5. (3) As a title of our Lord, signifying the *Truth*, the *True* or *Faithful* One. Rev. iii. 14.

AMIALE (Lat. *amicabilis, amabilis*), lovely, pleasant, now applied only to persons, but formerly to things also.

Psa. lxxxiv. 1. How *amiable* are thy tabernacles!

AN, before a numeral adjective, indicates that the objects enumerated are regarded collectively as *one*.

And ther they founde
Of florins fyne of golde ycoyned rounde
Wel ny an eighte busshele. as hem
thoughte.—Chauc. *Pard. Tale*, 771.
Lu. ix. 28. About an eight days after
these sayings. R. V. omits 'an.'

ANATHEMA (1 Cor. xvi. 22), a Greek word = a person or thing devoted to God, and as any living creature thus devoted could not be redeemed, but was put to death (Lev. xxvii. 28, 29), the word came to mean anything devoted to death or destruction, any thing accursed.

ANCIENTS (Fr. *ancien*, Lat. *antiquus*), elders, rulers of tribes.

Psa. cxix. 100. I understand more than the *ancients*, because I keep thy precepts.

Isa. iii. 14. The Lord will enter into judgment with the *ancients* of his people, and the princes thereof. Chap. xxiv. 23; Jer. xix. 1; Ezek. vii. 25; viii. 11.

AND IF (Matt. xxiv. 48, where R. V. omits 'and'; 1 Cor. vii. 28; 1 Pet. iii. 14). In Mid. Eng. *and* (often spelt *an*) served both as a copulative conjunction and as our 'if.' In order to distinguish the two meanings more readily, it became customary to use the form *an* only in the sense of 'if'; and when at last the meaning of *an* became obscure, it was reduplicated

by the addition of 'if,' so that 'an if' or 'and if' is a pleonasm='if-if.' All the forms, 'an,' 'and,' 'an if,' 'and if,' are common in Shakespeare. See *Much Ado*, i. 1. 80, 137, 192; *Chauc.* 2 *Non. Tale.* 145; *Bac. Ess.* p. 97, l. 21; *Shak. Temp.* ii. 2. 120; *Two Gent.* iii. 1. 257.

ANGER (*Psa.* cvi. 32; *Rom.* x. 19), to make angry, provoke.

I thought to have told thee of it, but I
tear'd
Lest I might anger thee.—*Shak. Temp.* iv. 169.

ANGLE (*Isa.* xix. 8; *Hab.* i. 15), A. S. *angel*, akin to, Gr. *ang-kos*=a bend; fishing-hook and line, rendered 'hook' in *Job* xli. 1, 2.

Give me mine angle; we'll to the river.—
Shak. Ant. and Cleo. ii. 5. 10.

AN HUNGRED (*Matt.* iv. 2; xii. 1' 3; xxv. 35, 37, 42, 44; *Mark* ii. 25; *Lu.* vi. 3), an obsolete use of the prefix *a-* or *an-*, a corruption of the A. S. intensive *of* (=very), which was sometimes changed into *on* or *an* before a vowel or *h*. R. V. retains 'an hungred.' In *Matt.* iv. 2, however, it gives 'hungered' for 'was an hungred.'

ANON (*Matt.* xiii. 20; *Mark* i. 30), A. S. *on an*; in *one* (instant), at once, instantly, R. V. 'straightway.' It is now confined to poetry.

And ryght anon she for her conseil sente.
—*Chauc. Man of Lawe*, 326.

ANSWER (A. S. *andswarian*=reply to), to begin to speak, when no question is asked, but something calling for an answer, is said, done, or thought. 1 *Ki.* xiii. 6; *Dan.* ii. 26; *Matt.* xi. 25; xvii. 4; xxvi. 63; xxviii. 5; *Mark* x. 51; xi. 14; xii. 35; *Lu.* i. 60; xiv. 3; *John* v. 17, 19; *Acts* iii. 12; v. 8; xv. 13; *Rev.* vii. 13.

ANYWAYS (*Lev.* xx. 4; *Num.* xxx. 15; 2 *Chron.* xxxii. 13), in any wise or manner.

APACE (2 *Sam.* xviii. 25; *Psa.* lxviii. 12; *Psm.* xcii. 7; *Jer.* xlvi. 5), at a great pace, swiftly, in haste.

Themistocles made Zerxes, king of Persia, poast *apace* out of Græcia.—*Bac. Ess.* p. 241. l. 3.

APOTHECARY (Gr. *apothekê*=store-place), not our druggist, but a maker of unguents, a perfumer. *Exod.* xxx. 25, 35; xxxvii. 29; 2 *Chron.* xvi. 14; *Neh.* iii. 8; *Eccles.* x. 1.

APPARENTLY (Lat. *apparere*=appear), visibly, openly, manifestly, now used as opposed to really or certainly. *Shak.* has 'apparent'=manifest, *Rich. II.* i. 1. 13.; iv. 1. 124; *K. John*, iv. 2. 93.

I would not spare my brother in this case, If he should scorn me so *apparently*.—
Shak. Com. of Err. iv. 1. 78.
Num. xii. 8. With him will I speak mouth to mouth, even *apparently*, and not in dark speeches.

APPRI FORUM (*Acts* xxviii. 15), the Market of Appius, a station on the Appian Road, forty-three Roman miles south of Rome. (*Rom.* ml.=1618 Eng. yds., or 142 yds. less than Eng. stat. ml.)

APPLE OF THE EYE, the ball or pupil of the eye, which is peculiarly tender. *Deut.* xxxii. 10; *Psa.* xvii. 8; *Prov.* vii. 2; *Zech.* ii. 8: used figuratively for tears, *Lam.* ii. 18.

APPREHEND (*Philip.* iii. 12), Lat. *apprehendo*; to lay hold on.

APPROVE, (1) to put to the proof, test, try.

Nay, task me to my word; *approve* me, lord.—*Shak. 1 Hen. IV.* iv. 1. 9.

Rom. ii. 18. And knowest his will, and *aprovest* the things that are more excellent. *Philip.* i. 10.

(2) to prove, accredit, 'commend,' as in *R. V.* 2 *Cor.* vi. 4.

Her peerless feature, joined with her birth, *Approves* her fit for none but for a king.—
Shak. 1 Hen. VI. v. 5. 69.

Acts ii. 22. Jesus of Nazareth, a man *approved* of God among you by miracles and wonders and signs.

2 *Cor.* vi. 4. In all things *approving* ourselves as the ministers of God. *Chap.* vii. 11.

APT (2 *Ki.* xxiv. 16; 1 *Tim.* iii. 2; 2 *Tim.* ii. 24), Lat. *aptus*; fit, adapted to, qualified for.

So are there States, great in territorie, and yet not *apt* to enlarge, or command; and some, that have but a small dimension of steeple, and yet *apt* to be the foundations of great monarchies.—*Bac. Ess.* p. 120. l. 5.

ARE NOT (Lam. v. 7; Matt. ii. 18), are dead. So, 'is not,' Gen. xxxvii. 30; xlii. 13, 32, 36; Isa. xvii. 14; Jer. xlix. 10; Rev. xvii. 8, 11.

ARK, Lat. *arca*=chest, (1) a wooden chest, coffer (Exod. ii. 3, 5); (2) the large floating vessel in which Noah and his family were saved (Gen. vi. 14; Heb. xi. 7); (3) the chest containing the two tables of stone on which the ten commandments were engraven (Exod. xxv. 10; Heb. ix. 4).

ARTILLERY (1 Sam. xx. 40), Fr. *artillerie*; originally used of warlike implements generally, including such missile weapons as crossbows, bows and arrows, &c.

The castles were of proof against bows and arrows, the *artillery* of that age.—Fuller, *Ch. Hist.* iii. 2. 57.

AS (Psm. xxxiii. 22; cxix. 159; cl. 2), according as.

ASIA, in the New Test., never the continent of Asia, nor even Asia Minor, but generally proconsular Asia, along the western shore of Asia Minor, embracing Mysia, Lydia, Caria, and Phrygia, with Ephesus as the capital. The boundary on the side of Phrygia was probably variable. Thus in Acts ii. 9, 10; xvi. 6. Asia and Phrygia are spoken of as distinct; but in 1 Peter i. 1, Phrygia seems to be included. In Acts vi. 9; xix. 26; Rom. xvi. 5 (where the true reading is Asia in place of Achaia), the term probably has a still wider application.

ASSAY, Fr. *essaier*, to attempt, try, now used chiefly of the trial of precious metals, or of weights. Deut. iv. 34; 1 Sam. xvii. 39; Job iv. 2; Acts ix. 26; xvi. 7; Heb. xi. 29. In modern English 'assay' = to test, 'essay' = to attempt; but in middle English 'assay' had both meanings.

Therefore, deare sir, your mightie poures *assay*.—Spenser, *F. Q.* i. 8. 2.

ASSUR (Psa. lxxxiii. 8), or Asshur (Num. xxiv. 22, 24; Hos. xiv. 3), Assyria.

ASSURE (Fr. *assurer*), to make sure, make confident, convince, persuade. Shakespeare has 'assure thyself' = be persuaded. *Two Gent.* iv. 2. 115.

1 John iii. 19. Hereby we know that we are of the truth, and shall *assure* our hearts before him. R. Vm. 'persuade.'

ASSURANCE, that which gives confidence, certainty, safety.

His head's *assurance* is but frail.—Shak. *Rich. III.* iv. 4. 498.

Deut. xxviii. 66. Thou shalt fear day and night, and shalt have none *assurance* of thy life.

ASSWAGE, for *assuage* (Lat. *suavis*, sweet), to abate, subside, allay. Gen. viii. 1; Job xvi. 5, 6.

But to the pray when as he drew more ny, His bloody rage *asswaged* with remorse.—Spenser, *F. Q.* i. 3. 5.

ASTONIED, astonished, astounded, past particip. of old Eng. *astony*.

This sodeyn cas this man *astonied* so, That reed he wex.—Chauc. *Clerkes Ta.* 316. Job xvii. 8. Upright men shall be *astonied* at this.

Job xviii. 20. They that come after him shall be *astonied* at his day. Ezra ix. 3; Ezek. iv. 17; Dan. iii. 24.

AT A VENTURE. See Venture.

ATONEMENT, *at-one-ment*, reconciliation. This word retains the old pronunciation of *one*, as we still find it in *alone* = all one, and *only* = one-ly. In the Old Test. it is generally applied to the *covering* of sin, the satisfaction of sin, or propitiation, especially under the Mosaic law. Exod. xxix. 33, 36; Lev. xvi. 11; Num. vi. 11; xxix. 11. In the New Test., where it occurs only once (Rom. v. 11), it is the translation of the Greek word which means 'reconciliation,' and so in R. V. Shakespeare uses the word in its original sense, *Merry Wives*, i. 1. 33.; *Rich. III.* i. 3. 36.

ATTENDANCE (Lat. *attendo* = stretch), mental application, attention—the latter form is not found in our Bible. R. V. has 'heed.'

What is learning but diligent *attendance* to instruction of masters, skilled in any knowledge?—Barrow, *vol. iii. Ser.* 22.

1 Tim. iv. 13. Give *attendance* to reading, to exhortation, to doctrine.

ATTENT, attentive, heedful. Spenser has 'attent' as a substantive, *Faerie Queene*, vi. 9. 37; 'And kept her sheepe with diligent *attent*.'

Season your admiration for a while With an *attent* ear.—Shak. *Ham.* i. 2. 193.

2 Chron. vi. 40. Let thine ears be *attent* unto the prayer that is made in this place. Chap. vii. 15.

ATTIRE, once used, like *tire*, for a head-dress, now dress in general. It occurs once as a verb (Lev. xvi. 4), where it means to put on the priest's mitre.

Ezek. xxiii. 15. Exceeding in dyed *attire* upon their heads. Jer. ii. 32.

AUDIENCE (Lat. *audio*=hear), hearing, now an assembly of hearers. Gen. xxiii. 13; Exod. xxiv. 7; Lu. vii. 1; xx. 45; Acts xiii. 16; xv. 12; xxii. 22, the only passage in which R. V. retains the word.

And at this shal be doon in thy presence, I wol nought speke out of thyn *audience*.—Chauc. *Clerkes Tale*, 329.

AVOID (Fr. *vider*, to empty), in an intransitive sense, to retire, withdraw.

Here's no place for you; pray you, *avoid*: come.—Shak. *Cor.* iv. 5. 34.

1 Sam. xviii. 11. David *avoided* out of his presence twice.

AVOUCH, Fr. *avouer*, to avow, take for one's own, acknowledge solemnly. Deut. xxvi. 17, 18.

What I have said
I will *avouch* in presence of the king.—
Shak. *Rich. III.* i. 3. 115.

AWAY WITH, to go on the same way with, endure, bear with, put up with

She never could *away with* me.—Shak. 2 *Hen. IV.* iii. 2. 213.

Isa. i. 13. The new moons and sabbaths, the calling of assemblies, I cannot *away with*.

A-WORK (used only in the phrase, 'to set a-work,' 2 Chron. ii. 18), an adverb, in which the *a* is a contraction of *an*, the Mid. Eng. form of A. S. *on* (=Mod. Eng. *on* or *in*). The *a* in such expressions as 'a-dying' (Lu. viii. 42), 'a-fishing' (John xxi. 3), admits of a similar explanation.

Skill in the weapon is nothing without sack, for that sets it *a-work*.—Shak. 2 *Hen. IV.* iv. 3. 124.

AZOTUS (Acts viii. 40), the Greek form of Ashdod (1 Sam. v. 1).

B.

BABEL, Babylon.

Psm. lxxxvii. 4.

Rahab and *Babel* I, to those
That know me, will record.

Psm. cxxxvii. 1.

BACKBITERS (Rom. i. 30). The Greek word means open or public slanderers, as distinguished from 'whisperers' or secret maligners (ver. 29).

BAG (Lu. xii. 33), a money bag, 'purse,' as in R. V. Comp. Lu. x. 4; xxii. 35, 36.

BANQUET (Ital. *banchetto*, a little bench or table), a slight refectory after a meal, now called a dessert. Esth. vii. 2.

My *banquet* is to close our stomachs up,
After our great good cheer.—Shak. *Tam.*
of Shr. v. 2. 9.

BARBARIAN (Gr. *barbaros*), a stranger or foreigner, who does not speak Greek. The Greeks called all other nations 'barbarians,' to express the strange sound of their language.

Acts xxviii. 4. When the *barbarians* saw the venomous beast hang on his hand.

Rom. i. 14. I am debtor both to the Greeks, and to the *barbarians*. 1 Cor. xiv. 11; Col. iii. 11.

BASE (Fr. *bas*=low), lowly, of humble birth, of mean appearance, without reference, as now, to moral worthlessness.

But virtuous women wisely understand,
That they were borne to *base* humilitie.
Unlesse the heavens them lift to lawfull
soveraintie.—Spens. *F. Q.* v. 5. 25.

1 Cor. i. 28. *Base* things of the world, and things which are despised, hath God chosen.

2 Cor. x. 1. I Paul who in presence am *base* among you. R. V. here gives 'lowly.'

BASKETS (Old British *basgawd*, prob. from a root=plait), the equivalent of two distinct Greek words, meaning (1) small baskets, in which the fragments of bread were collected after the feeding of the five thousand (Matt. xiv. 20; Mark vi. 43; Lu. ix. 17; John vi. 13); (2) large baskets or panniers, in which the fragments were collected after the feeding of the four thousand (Matt. xv. 37; Mark viii. 8), large enough to hold a man (Acts ix. 25). The distinction is strictly observed in Matt. xvi. 9, 10 (where see R. Vm.), and Mk. viii. 19, 20. In 2 Cor. xi. 33 a third word is used distinct from either.

BATTLE BOW (Zech. ix. 10; x. 4), a bow used in battle.

BE, used for 'are' in all three persons of the pres. indie. pl. Gen. xlii. 32; 2 Ki. x. 9; Jer. xxxvi. 19; Exod. v. 8; Deut. x. 5; Judg. xvi. 9; Matt. vii. 13; Mark ii. 5. *Be* instead of *are* is common in Shakespeare.

BEAM (A. S. *bedm*, a tree), a large piece of timber, opposed to 'mote' = a small particle of wood or dust. Matt. vii. 3, 4, 5

BEAST, a living creature (so now in R. V.), as distinguished from *man*. Rev. iv. 6; xiv. 3; xv. 7; xix. 4. In Rev. vi. 8; xi. 7, &c., the Greek word is different, and denotes a *wild beast*. See R. V.

BECAUSE, in order that, expressing the motive or end, and referring to the *future* instead of, as now, to the *past*.

There are some foolish rich covetous men, that take a pride in having no children, *because* they may be thought, so much the richer.—Bac. *Ess.* p. 26, l. 18. Matt. xx. 31. The multitude rebuked them, *because* they should hold their peace. R. V. gives 'that.'

BEETLE. See **Locust**, 5.

BEEVES, the regular plural of *beef* (Fr. *bœuf*), which formerly designated the living animal, but is now used only of the flesh of the animal prepared for food. Lev. xxii. 19, 21; Num. xxxi. 28, 30, 33, 38, 44.

Now has he land and *beefs*.—Shak. 2 *Hen.* IV. iii. 2. 353.

BEFORE (Gal. iii. 8), used adverbially in a temporal sense for 'beforehand,' which R. V. now has.

BEHEMOTH (Job xl. 15), a Hebrew word; the hippopotamus or river-horse. The word is here used in the Hebrew plural to denote 'a mighty creature,' 'a great beast.'

BELCH (A. S. *bealcan*), to throw out malice.

Psa. lix. 7. Behold, they *belch* out with their mouth.

BELIAL (Heb. *beli*=not, and *yaal*=profit), the Wicked One, Satan. 2 Cor. vi. 15. Children of Belial (Deut. xiii. 13), Sons of Belial (Judg. xix. 22; 1 Sam. ii. 12), Daughter of Belial (1 Sam. i. 16), Men of Belial (1 Sam. xxx. 22), lewd, profligate, and vile persons, who regard neither God nor man.

BELLY (A. S. *belg*=a *bag*), the heart, mind.

Job. xv. 35. Their *belly* prepareth deceit. Prov. xx. 27, 30.

BESTEAD, A. S. *stede*, place (as in *homestead*, *roadstead*), placed, situated, circumstanced. 'Hardly *bestead*'=placed in a position that is hard to endure.

I never saw a fellow worse *bested*, Or more afraid to fight, than is the appellant.—Shak. 2 *Hen.* VI. ii. 3. 56.

Isa. viii. 21. They shall pass through it, hardly *bestead* and hungry.

BESTOW (A. S. *stow*, a place), to put into a *place*, *stow*, store, lay up, now always employed of giving to another.

Hence, and *bestow* your luggage where you found it.—Shak. *Temp.* v. 299.

1 Ki. x. 26. He had a thousand and four hundred chariots, and twelve thousand horsemen, whom he *bestowed* in the cities for chariots, and with the king at Jerusalem. 2 Chron. ix. 25; Lu. xii. 17, 18.

BEWRAY (A. S. *wrēgan*, to accuse), to make known or manifest, disclose, discover, the idea of treachery not being implied, as in 'betray.'

Here comes the queen, whose looks *bewray* her anger.—Shak. 3 *Hen.* VI. i. 1. 211.

Prov. xxvii. 16. Whosoever hideth her hideth the wind, and the ointment of his right hand, which *bewrayeth* itself. Prov. xxix. 24; Isa. xvi. 3; Matt. xxvi. 73.

BEYOND. See **Go**.

BIBBER (Lat. *bibere*, to drink), a drinker, tippler. Prov. xxiii. 20; Matt. xi. 19; Lu. vii. 34.

BIER (2 Sam. iii. 31; Lu. vii. 14), a wooden frame with handles for *bearing* the dead to the grave, furnished with a pallet or mattress on which the corpse lay, not in a coffin, but wrapped in grave clothes (John xi. 44).

BLAIN (A. S. *blægen*, a boil), that which is *blown* up, an inflamed swelling, blister. The word survives in the compound 'chilblain.'

Itches, *blains*, Sow all the Athenian bosoms; and their crop

Be general leprosy!—Shak. *Timon*, iv. 1. 28.

Exod. ix. 9. It shall be a boil breaking forth with *blains* upon man, and upon beasts. Ver. 10.

BLASPHEME, Gr. *blasphemeo*, speak ill; (1) with a creature as its object, to slander, revile, calumniate, or 'rail,' as in R. Vm. Acts xiii. 45; xviii. 6; 1 Tim. i. 20; (2) with God as its object, to make an impious and irreverent use of God's names, attributes, words, or works. Lev. xxiv. 16; Psal. lxxiv. 10, 18; Isa. lii. 5; Matt. ix. 3; John x. 36; Rom. ii. 24; 1 Tim. vi. 1; Tit. ii. 5; Rev. xiii. 6; xvi. 9, 11, 21.

BLAZE (A. S. *blæsan*, to blow), to *blazon*, spread far and wide, publish. Till we can find a time to *blaze* your marriage.—Shak. *Rom. and Jul.* iii. 3. 151. Mark i. 45. He went out, and began to publish it much, and to *blaze* abroad the matter. R. V. 'spread.'

BOLLED (A. S. *bolſa*, a bowl), swollen, podded for seed, full and ripe. The round head or husk that encloses the seed of flax is called the *boll*.

Exod. ix. 31. The barley was in the ear, and the flax was *bolled*.

BONNET (Exod. xxviii. 40; Ezek. xlv. 18), Fr. *bonnet*; the priest's mitre or head-dress.

BOOK (A. S. *bók*=a beech tree), not a volume, but a writing, a formal accusation, indictment, *libel*.

Job xxxi. 35. My desire is that mine adversary had written a *book*.

BORDER OF GARMENT. See *Fringe*.

BOSS (Fr. *bosse*, a bump), a raised ornament, the knob of a shield. Job xv. 26.

Gave me a shield, in which he did endosse His deare Redeemers badge upon the *bosse*.—Spens. *F. Q. v.* 11. 53.

BOTCH (Ital. *bozza*, a swelling), a swelling or eruption of the skin, a boil.

Botches and *b'ains* must all his flesh imboss.—Milt. *Par. Lost.* xii. 180.

Deut. xxviii. 27. The Lord will smite thee with the *botch* of Egypt. Ver. 35.

BOTTLES (Gen. xxi. 14; Josh. ix. 4), Fr. *bouteille*; anciently made of leather, or the skins of animals, and apt to shrivel and crack with heat. Such bottles, when old, are hard and dry, and therefore unsuitable for new wine, as they cannot swell when it

ferments (Matt. ix. 17, where R. V. gives 'wine-skins'). The skin-bottles of the East are often hung up near the roof, where they dry and blacken with smoke; hence they afford a figure for one whom affliction has made an object of pity (Psal. exix. 83).

BOTTOM, a low ground, valley, dale.

West of this place, down in the neighbour *bottom*.—Shak. *As You Like It*, iv. 3. 79.

Zech. i. 8. I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the *bottom*.

BOW. See *Bush*.

BOWELS, the seat of pity, tenderness, and sensibility in general. We now use the word *heart* for the seat of the tender emotions; and so R. V. Col. iii. 12; Philem. 7, 12, 20.

There is no lady of more softer *bowels*.—Shak. *Tro. and Cress.* ii. 2. 11.

1 Ki. iii. 26. Her *bowels* yearned upon her son. Isa. lxiii. 15; Jer. xxxi. 20; 2 Cor. vi. 12; Philip. i. 8; ii. 1.

Col. iii. 12. Put on therefore, as the elect of God, holy and beloved, *bowels* of mercies. Philem. 7, 12, 20; 1 John iii. 17.

R. V. 2 Cor. vi. 12, 'affections'; Philip. i. 8; ii. 1, 'tender mercies'; 1 John iii. 17, 'compassion.'

BRASS (Matt. x. 9), a piece of brass or copper coin, money in general.

BRAVERY (Fr. *braver*, to swagger), *noisy* or ostentatious display, parade, finery, akin to the Scotch 'braws.' Spenser has *brave*=showy, *F. Q. i.* 2. 13.

With scarfs and fans and double change of *bravery*.—Shak. *Tam. of Shr.* iv. 3. 57.

For a *bravery* upon this accession of power, they crowned their new king in the cathedral church of Dublin.—Bac. *Hen. VII.* p. 33. l. 13.

Isa. iii. 18. In that day the Lord will take away the *bravery* of their tinkling ornaments.

BRAY (Prov. xxvii. 22), to *break*, bruise, pound.

BREACH, a bay, creek, or haven, by which the coast is *broken*.

Judg. v. 17. Asher continued on the sea shore, and abode in his *breaches*.

BREAK UP (Mic. ii. 13; Matt. xxiv. 43; Mark ii. 4), to break open, break through, now generally in the sense of to dismiss, adjourn. See R. V. which varies.

Break up the gates, I'll be your warrant-ize.—Shak. 1 *Hen. VI.* i. 3. 13.

BRIGANDINE (Fr. *brigandine*), a light coat of mail worn by brigands or skirmishers.

They have also armed horses with their shoulders and breasts defended, they have helmets and *brigandines*.—Hakluyt, *Voyages*, vol. i. p. 62.

Jer. xlv. 4. Furbish the spears, and put on the *brigandines*. Chap. li. 3.

BRUIT (Fr. *bruit*, a great sound or noise), something *noised* abroad, a report, rumour. The word was pronounced as a monosyllable, and is sometimes spelt 'brute.'

The *bruit* thereof will bring you many friends.—Shak. 3 *Hen. VI.* iv. 7. 64.

Hearing soon after a general *bruit* that Plantagenet had escaped out of the Tower.—Bac. *Hen. VII.* p. 25. l. 23.

Jer. x. 22. Behold, the noise of the *bruit* is come. Nahum iii. 19.

BRUTISH, Lat. *brutus*, stupid, foolish, unwise. Hooker has 'brutishness' = senselessness: 'That which hitherto we have set down is (I hope) sufficient to show their *brutishness*, which imagine that religion and virtue are only as men will account of them.' *Eccl. Pol.* Book i. x. 1.

They have few books and lesse learning, and are for the most part very *brutish* in all kind of good sciences.—Hakluyt, *Voyages*, vol. i. p. 399.

Psa. xcii. 6. A *brutish* man knoweth not, neither doth a fool understand this; Psa. xlix. 10; xciv. 8; Psm. xlix. 13; Prov. xii. 1; xxx. 2; Isa. xix. 11; Jer. x. 8, 14; li. 17.

BUCKLER (Fr. *bouclier*), a light shield with a knob or boss projecting from the middle of it. God is often called the buckler or shield of his people.

I am eight times thrust through the doublet, four through the hose; my *buckler* cut through and through; my sword hacked like a hand-saw.—Shak. 1 *Hen. IV.* ii. 4. 186.

2 Sam. xxii. 31. He is a *buckler* to all them that trust in him. Psa. xviii. 2; Prov. ii. 7.

Job xv. 26. He runneth upon him, even on his neck, upon the tick bosses of his *bucklers*. Psa. xxxv. 2.

BUFFET (Old Fr. *bufet*, a blow, esp. on the cheek), to smite on the *cheek* or face, smite with clenched fists.

Not a word of his
But *buffets* better than a fist of France.—Shak. *K. John*, ii. 465.

Matt. xxvi. 67. Then did they spit in his face, and *buff*ed him; and others smote him with the palms of their hands. Mark xiv. 65.

BULWARK (Deut. xx. 20; 2 Chron. xxvi. 15), from Dan. *bul*, the stem or trunk of a tree, and *værk*, work; and thus the word means a fort made of the stumps of felled trees, a rampart.

BUNCH (Dan. *bunke*, a heap), a hunch, hump. Shak. has 'bunch-backed' = hump-backed: 'That poisonous *bunch-back'd* toad.' *Rich. III.* i. 3. 246.

Isa. xxx. 6. They will carry their riches upon the shoulders of young asses, and their treasures upon the *bunches* of camels.

BURDEN (A. S. *byrthen*, a load, from *beran*, to bear), in the prophets, prediction, or divine sentence, commonly, if not exclusively, of heavy judgments. Isa. xiii. 1; xix. 1; xxi. 1; xxii. 1; xxiii. 1; Jer. xxiii. 33; Nahum i. 1; Hab. i. 1; Zech. ix. 1; xii. 1; Mal. i. 1. The Hebrew word is translated 'prophecy' in Prov. xxx. 1; xxxi. 1.

BUSH (Mark xii. 26; Lu. xx. 37), not the place where God spake to Moses, but the section of the Book of Exodus (iii. 6) called 'the Bush.' In like manner, David's lamentation over Saul and Jonathan (2 Sam. i. 17-27) was called the 'Bow.' R. V. gives 'in the place concerning the Bush.'

BY, against. In 1 Cor. iv. 4, 'I know nothing *by* myself' = 'I know nothing against myself.' 'am conscious of no fault.' R. V. 'against.'

If so be it that thou hast spoken to or *by* thy neighbour, whereby he is moved to ire or wrath, thou must lay down thy oblation.—Latimer, *Serm.* p. 17.

BY AND BY, straightway, immediately, instantly, forthwith, the nearest possible future, now a time at some little distance.

The noble knight aighted *by and by*
From loftie steede, and had the ladie stay,
To see what end of fight should him be-
fall that day.—Spen. *F. Q.* i. 8. 2.

Matt. xiii. 21. When tribulation or per-
secution ariseth because of the word,
by and by he is offended.

Mark vi. 25. I will that thou give me *by*
and by in a charger the head of John
the Baptist. Lu. xvii. 7; xxi. 9. R. V.
gives 'straightway' in Matt. xiii. 21 and
Luke xvii. 7, but 'forthwith' in Mark.
vi. 25, and 'immediately' in Luke xxi.
9.

C.

CABINS (Jer. xxxvii. 16), small cells,
vaulted recesses for the separate con-
finement of prisoners.

CALAMUS (Cant. iv. 14; Ezek. xxvii.
19), Sweet Calamus (Exod. xxx. 23),
or Sweet Cane (Isa. xliii. 24; Jer. vi.
20), an aromatic reed, one of the
ingredients of the holy oil for the
unction of the priests and the taber-
nacle.

CALKERS (Lat. *cal-care*, to tread in
with the foot), the workmen who fill
up the seams in a ship's timbers, to
secure her against leaking, 'stoppers
of chinks' (*marg.*).

Ezek. xxvii. 9. The ancients of Gebal
and the wise men thereof were in thee
thy *calkers*. Ver. 27.

CALVES OF OUR LIPS (Hos. xiv.
2), sacrifices of praise and thanksgiv-
ing, 'the fruit of our lips' (Heb. xiii.
15), instead of the animal sacrifice.

CAMPHIRE (Cant. i. 14; iv. 13), the
henna of the Arabs, a plant prized
for its clusters of small fragrant
flowers, and the deep orange dye of
its bruised leaves, with which the
females of Egypt stain the palms of
their hands, their finger and toe nails,
and occasionally their lips. The
fingers of the Egyptian mummies
bear traces of it.

CANAANITE (Matt. x. 4; Mark iii.
18), better Canaanæan, as in R. V.,
not a geographical, but a political
designation. Luke uses the Greek
equivalent *Zelotes*, R. V. 'the Zealot'
(Lu. vi. 15; Acts i. 13). The epithet
implies that Simon belonged to the
famous sect called Zealots, which

rose in rebellion under Judas 'in
the days of the taxing' (Acts v. 37),
about twenty years before Christ's
ministry began, when Judæa and
Samaria were brought under the
direct government of Rome, and a
census of the population was taken
with a view to subsequent taxation.

CANKER (Lat. *cancer*), anything that
gnaws or corrodes, an eating sore,
R. V. 'gangrene.'

Banish the *canker* of ambitious thoughts.
—Shak. 2 *Hen. VI.* i. 2. 18.

2 Tim. ii. 17. Their word will eat as doth
a *canker*.

CANKERED, rusted through, eaten
with rust, R. V. 'rusted.'

For this they have engro-sed and piled up
The *canker'd* heaps of strange-achieved
gold.—Shak. 2 *Hen. IV.* iv. 5. 72.

Jas. v. 3. Your gold and silver is *can-
kered*.

CANKER-WORM. See **Locust**, 9.

**CAPTAIN, or CAPTAIN OF THE
TEMPLE**, the chief officer of the
priests and Levites who kept guard
in and around the temple. Lu. xxii.
4, 52; Acts iv. 1; v. 26.

CAREFUL (A. S. *cearu*, sorrow, care),
in its literal sense, full of care,
over-careful, R. V. 'anxious.' In
Dan. iii. 16, 'we are not careful' =
we do not care, we do not need. See
Thought.

And fairely eke besought,
Himselfe to chearish, and consuming
thought

To put away out of his *carefull* brest.—
Spens. *F. Q.* i. 10. 29.

Jer. xvii. 8. And shall not be *careful* in
the year of drought.

Lu. x. 41. Martha, Martha, thou art *care-
ful* and troubled about many things.
Phi. iv. 6. R. V. 'anxious.'

CAREFULLY, anxiously, earnestly,
R. V. 'diligently.'

Mic. i. 12. The inhabitants of Maroth
waited *carefully* for good.

Heb. xii. 17. He found no place of re-
pentance, though he sought it *carefully*
with tears.

CAREFULNESS, care, anxiety.

When men fall to framing conclusions
out of their knowledge, applying it to
their particular, and ministering to
themselves thereby weak fears or vast
desires, there groweth that *carefulness*
and trouble of mind which is spoken of.
—Bac. *Adv. Learn.* p. 8, l. 24.

1 Cor. vii. 32. I would have you without *carefulness* (R. V. 'to be free from cares'). Ezek. xii. 18, 19; 2 Cor. vii. 11, where R. V. has 'earnest care.'

CARELESS, in its literal sense, void of care or anxiety, fancying one's self *secure* from danger. Comp. Jer. xlix. 31.

And paynd himselfe with busie care to reare

Her out of *carelesse* swowne.—Spens. *F. Q.* i. 2. 45.

Judg. xviii. 7. They dwelt *careless*. Ezek. xxx. 9.

CARELESSLY, securely, confidently.

Isa. xlvii. 8. Thou that art given to pleasures, that dwellest *carelessly*.

Ezek. xxxix. 6. I will send a fire on Magog, and among them that dwell *carelessly* in the isles. Zeph. ii. 15.

CARRIAGE, always in the Old Eng. sense of that which is carried, a burden, R. V. 'baggage;' never as now, a vehicle or waggon.

I have a bag of money here troubles me: if you will help to bear it, Sir John, take all, or half, for easing me of the *carriage*.—Shak. *Mer. Wives*, ii. 2. 179.

If you will have sciences flourish, you must observe David's military law, which was, That those which staid with the *carriage* should have equal part with those which were in the action; else will the *carriages* be ill attended.—Bac. *Adv. of Learn.* p. 79, l. 29.

Judg. xviii. 21. So they turned and departed, and put the little ones and the cattle and the *carriage* before them. 1 Sam. xvii. 22; Is. x. 28; xlv. 1.

Acts xxi. 15. After those days we took up our *carriages* (R. V. 'baggage'), and went up to Jerusalem.

CAST ABOUT, to turn round, turn back.

Jer. xli. 14. All the people that Ishmael had carried aw y captive from Mizpah *cast about* and returned.

CAST OUT, to excommunicate, involving exclusion from the synagogue and household for thirty days. John ix. 34, 35. Comp. ver. 22, and chap. xii. 42; xvi. 2.

CATERPILLAR. See **Locust**, 6 and 9.

CAUL, Fr. *cale*, Sax. *cuhle*=cowl: (1) a small cap or net for the head.

Ribbons, laces, *cauls*, points, and girdles, &c., which the people of England could then well skill to make.—Bac. *Hen. VII.* p. 195, l. 33.

Isa. iii. 18. In that day the Lord will

take away the bravery of their tinkling ornaments about their feet, and their *cauls*.

(2) the *pericardium*, the membrane which encloses the heart.

Hos. xiii. 8. I will rend the *caul* of their heart.

(3) the *omentum*, the fatty membrane which encloses the bowels.

Exod. xxix. 13. The *caul* that is above the liver. Lev. iii. 4; ix. 10, 19.

CAUSEWAY (1 Chron xxvi. 16, 18), a popular corruption of 'causcy' (Fr. *chaussée*), a paved road. A similar corruption appears in 'crawfish' or 'crayfish' (Fr. *écrevisse*).

CHALLENGE (Old Fr. *chalanger*), to claim as one's own.

Ordinary followers ought to *challenge* no higher conditions, then countenance, recommendation, and protection from wrongs.—Bac. *Ess.* p. 198, l. 7.

Exod. xxii. 9. Any manner of lost thing, which another *challengeth* to be his.

CHAMBERING (Rom. xiii. 13), Fr. *chambre*, Lat. *camera*; lewd behaviour.

CHAMPAIGN (Deut. xi. 30), Fr. *champ*, Lat. *campus*=field, plain; a flat, open country.

With shadowy forests and with *champaigns* rich'd.—Shak. *K. Lear*, i. 1. 65.

The king the next day presented him battle upon the plain, the fields there being open and *champaign*.—Bac. *Hen. VII.* p. 36, l. 32.

CHANAAN (Acts vii. 11; xiii. 19), Old Test. Canaan (Exod. xv. 15). R. V. now gives 'Canaan.'

CHANGEABLE (Isa. iii. 22), Fr. *changer*; in a passive sense, that may be changed. 'Changeable suits' = festal garments to be changed or put off when the festival is over, rendered 'change of raiment' in Zech. iii. 4.

CHANGERS OF MONEY. See **Money-Changers**.

CHAPITER (Fr. *chapitre*, Lat. *capitulum*, *caput*), the head or capital of a pillar. Exod xxxvi. 38; xxxviii. 17; 1 Ki. vii. 16; Amos ix. 1; Zeph. ii. 14.

CHAPMAN (A. S. *ceáþian*, to buy), a merchant that frequents markets (2 Chron. ix. 14). In the early periods of our language, 'cheapen' meant to buy or bargain at market; and 'cheap' was not an adjective, but a noun = barter, price. Hence 'good cheap,' or 'bad cheap,' denoted a good or a bad bargain. The A. S. root is found in many names of places indicating the localities where markets were held, *e.g.* Cheapside, Chepstow, Chipstead, Chippenham.

Fair Diomed, you do as *chapmen* do,
Dispraise the thing that you desire to buy.
—Shak. *Tr. and Cr.* iv. 1. 75.

CHAPT (Jer. xiv. 4), past part. of chap, to cleave, crack; akin to *gap*, *chop*, *chop*.

CHARGE (Fr. *charger*, to load), a trust or duty *laid* on one, office, post.

Psm. cix. 8.

Few be his days, and in his room
his *charge* another take.

In the plural (1 Cor. ix. 7), cost, expense. 'To be at charges' = to discharge the cost, pay expenses. Acts xxi. 24.

I'll be at *charges* for a looking-glass,
And entertain some score or two of
tailors.—Shak. *Rich. III.* i. 2. 255.

The original idea of load or burden, involved in this word, appears in 'cargo,' a ship's *load*; 'discharge,' to remove the *cargo*, to unload; 'charge,' the *load* of powder for a gun; 'to charge the enemy,' to attack them with all *weight* or force; 'to charge the jury,' to lay the whole *weight* of the evidence before them.

CHARGEABLE, burdensome.

2 Sam. xiii. 25. Let us not all now go,
lest we be *chargeable* unto thee.

Neh. v. 15. The former governors that
had been before me were *chargeable*
unto the people. 2 Cor. xi. 9; 1 Th. ss.
ii. 9. See R. V.

CHARGER, that which bears a *load*, a large dish or salver from which plates are *charged* or loaded; in modern Eng. a war-horse.

In this one *charger* he served up at the
board all kind of birds that either could
sing, or say after a man.—Holland's
Pliny, x. 51.

Num. vii. 13. His offering was one silver
charger.

Matt. xiv. 8. Give me here John Baptist's
head in a *charger*. Ver. 11; Mark. vi.
25.

CHARITY (Lat. *caritas*), not almsgiving, but 'love,' as R. V. now gives it. 1 Cor. xiii. 1; xiv. 1; 2 Tim. ii. 22; iii. 10; 1 Pet. iv. 8; v. 14; 2 Pet. i. 7.

And in great reverence and *charitee*
Hir olde poure fader fostred she.—Chauc.
Clerkes Tale, 221.

CHARRAN (Acts vii. 2, 4), Old Test. Haran (Gen. xi. 32). R. V. now gives 'Haran.'

CHEEK-TEETH (Joel i. 6), *chewing* teeth, grinders, but probably in this instance, the canine teeth. See **Jaw-Teeth**.

CHIEF OF ASIA (Acts xix. 31), chief officers of Asia (as in R. V.), or Asiarchs (as in R. Vm.), wealthy persons who were annually appointed to preside over the worship of the temples, and to provide, at their own expense, games and theatrical amusements in honour of the gods. They retained the title for life.

CHIEF PRIEST, a title applied (1) to the high priest properly so called, who held office for life, and was succeeded by his eldest son (2 Ki. xxv. 18; 2 Chron. xix. 11; xxvi. 20); (2) under the Roman sway, to all who held the office, which no longer lasted for life, but had become little more than annual. Hence there were often living at one time several persons who had held the office, and who still retained the title by courtesy (Lu. iii. 2; John xi. 49, 51; xviii. 13); (3) to the heads of the twenty-four courses into which the priests were divided by David (1 Chron. xxiv. 1-19). Only four of these courses returned from the Babylonish captivity (Ezra ii. 36-39); but these were again subdivided into twenty-four, bearing the original names, and so continued till the destruction of Jerusalem.

Different phrases, of which 'the chief priests' always forms a part, are used by periphrasis for the Sanhedrim (Matt. ii. 4; xvi. 21; xx. 18; xxvi. 3, 59; xxvii. 1; Mark viii. 31; xiv. 1; Lu. ix. 22; xxii. 2; John vii. 32; Acts iv. 23).

CHOKE (perhaps from imitative root *kik, kuk*), formerly used of suffocation by water as well as by other means. Mark v. 13; Lu. viii. 32.

CHOLER (Dan. viii. 7; xi. 11), Gr. *cholē*=bile; anger, rage.

And on his dagger still his hand he held,
Trembling through hasty rage, when
choler in him sweld.—Spens. *F. Q.* i.
4. 33.

CHRIST, the Anointed One, the Greek equivalent of the Hebrew *Messiah*, our Lord's official title as the anointed Prophet, Priest, and King; Jesus being his personal, proper name. Matt. xvi. 16; John i. 41; iv. 25. See Isa. lxi. 1.

Also used by metonymy to denote (1) the word or doctrine of Christ, the Gospel, Eph. iv. 20: (2) Christ's body, the Church of Christ, 1 Cor. xii. 12; (3) the salvation found in Christ, Heb. iii. 14.

CHURCHES (Acts xix. 37), A. S. *circ*, *cyric*, Ger. *kirche*, perhaps from Gr. *kyriakon*=Lord's house; heathen temples, in the time of our translators used of pagan and Jewish as well as Christian places of worship, but now restricted to the latter. In Acts vii. 38; Heb. ii. 12, 'church' is better rendered *congregation*, as in R. Vm. These troops should soon pull down the church of Jove.—Marlowe, *First Book of Lucan*, vol. iii. p. 285 (*ed.* Dyce).

The veil of the church was torn into two parts from the top downwards.—Sir John Cheke, *Transl. of St Matthew*.

CHURL (A. S. *ceorl*, a countryman), a rude, disobliging man, especially one who is stingy and inhospitable (Isa. xxxii. 5, 7), akin to the Scotch 'carle,' a fellow.

O *churl*! drunk all, and left no friendly drop
To help me after?—Shak. *Rom. and Jul.*
v. 3. 163.

CHURLISH (1 Sam. xxv. 3), rude, obstinate, miserly.

My master is of *churlish* disposition
And little reckes to find the way to heaven
By doing deeds of hospitality.—Shak. *As You Like It*, ii. 4. 80.

The Cornish men were become like metal often fired and quenched, *churlish*, and that would sooner break than bow.—Bac. *Hen.* VII. p. 166, l. 30.

CIEL. (1 Ki. vi. 15; 2 Chron. iii. 5; Jer. xxii. 14; Ezck. xli. 16; Hag. i. 4), now written *cei*l, but should be *seel*. To *seel* a room meant to wainscot it, and what we now call the

ceiling was formerly called the upper-*seeling*, to distinguish it from the *seeling* or wainscotting on the walls.

Like unto varnish, that makes *seelings* not onely shine, but last.—Bac. *Ess.* p. 217, l. 29.

CIS (Acts xiii. 21), Old Test. Kish (1 Sam. x. 21). R. V. now gives 'Kish'

CLEAN (Josh. iii. 17; Psm. cxlv. 20; Psa. lxxvii. 8; Isa. xxiv. 19), A. S. *cleon*; quite, entirely, altogether.

A happy gentleman in blood and lineaments

By you unhappied and disfigured *clean*.—Shak. *Rich.* II. iii. 1. 10.

CLIFT (Exod. xxxiii. 22; Isa. lvii. 5), a cleft or cloven rock. In Job xxx. 6, some copies have *cliffs* for *clifts*. The form *cliff* is corrupt.

CLOKE (Isa. lix. 17; Matt. v. 40, &c.), old spelling of *cloak*.

CLOSE or **CLOSELY**, privily, secretly. Shak. has 'close' = concealed, out of sight, *Mid. Nt. Dr.* iii. 2. 41; *Jul. Cæs.* i. 3. 131.

The King had a purpose to put to death Edward Plantagenet *closely* in the Tower.—Bac. *Hen.* VII. p. 22, l. 20.

Psm. x. 8. He *closely* sits in villages. Psm. lxiv. 5.

CLOUT (A. S. *clūt*, a little cloth), (1) as a noun, a patch, rag.

Yerammed ful of *cloutes* and of bones.—Chauc. *Parl. Prol.* 348.

Jer. xxxviii. 12. Put now these old cast *clouts* and rotten rags under thine arm-holes under the cords. Ver. 11.

(2) As a verb, to mend with a patch.

Spare none but such as go in *clouted* shoon.—Shak. 2 *Hen.* VI. iv. 2. 195.

Josh. ix. 5. Old shoes and *clouted* upon their feet, and old garments upon them.

COASTS, an inland boundary between two countries or districts, a country-side, district, without reference to the sea-board. R. V. 'borders,' 'parts,' 'country.' The old spelling is *coste*, which connects it more closely with the Lat. *costa*, a rib or side, from which it is derived. Exod. x. 4; Deut. xix. 8; Josh. xv. 1; 1 Sam. v. 6; Matt. ii. 16; viii. 34; xix. 1; Acts xix. 1.

COCKATRICE, a corruption of *crocodile*, through the French *cocatrix*, a fabulous animal, supposed to have been hatched by a *cock* from an *adder's* egg. In the A. V. it means the basilisk. Isa. xi. 8; xiv. 29; lix. 5; Jer. viii. 17.

COCK-CROWING. See **Watch**.

COCKLE (Job xxxi. 40). A. S. *coccel*; an obnoxious weed which grows among corn, and *chokes* it, also called the corn-campion.

Sow'd *cockle* reap'd no corn.—Shak. *Lo. La. Lo.* iv. 3. 383.

COLONY (Acts xvi. 12), Lat. *colonia*; a city or district occupied by a colony of Roman citizens. Roman colonies were not like our colonies, but rather an extension of Rome itself. The colonists retained their full privileges as Roman citizens, and were governed by their own senate and magistrates ('*duumviri*' or '*prætors*'), and not by the ruler of the province. Their land was taxed as provincial ground, unless exempted by the special favour of the *Jus Italicum* (Italian right); a privilege which Philippi and many other colonies possessed. The population of a colony came in process of time to be of a mixed character; but only the descendants of the original colonists had the privileges of Roman citizens.

COLOUR (Acts xxvii. 30), Lat. *color*; specious appearance, pretext. Bacon has 'colour' as a verb = to pass for one's own. *Ess.* p. 172, l. 25.

Why hunt I then for *colour* or excuses?—Shak. *Lucr.* 267.

COME BY, to get, secure (as in R. V.).

As thou got'st Milan, I'll *come by* Naples.—Shak. *Temp.* ii. 1. 292.

Acts xxvii. 16. We had much work to *come by* the boat.

COMFORT (Lat. *fortis*, strong), (1) as a verb, to strengthen, encourage (as in R. V.) Gen. xviii. 5; Judg. xix. 5, 8; Ps. xxiii. 4; 1 Thess. v. 14.

If neighbour princes should patronize and *comfort* rebels against the law of nations.—Bac. *Hen.* VII. p. 44, l. 20.

(2) As a noun, strength, courage, not simply consolation. Job x. 20.

Comp. Ps. xxxix. 13, where the same Hebrew word is rendered 'strength.' And so the root idea of the word 'Comforter,' used in John's Gospel for the Holy Spirit, is 'Strengtheners.'

He would needs impute unto the *comfort* that the rebels should receive underhand from the earl of Kildare.—Bac. *Hen.* VII. p. 127, l. 18.

COMMON, (1) shared alike by all. Num. xvi. 29; 1 Sam. xxi. 4; Tit. i. 4; Jude 3; (2) in the technical sense of unhallowed, unclean. Acts x. 14, 15, 28; xi. 8, 9.

COMMUNE (Lat. *communis*, common), to make *common* our thoughts, talk together. Gen. xxiii. 8; Exod. xxv. 22; 1 Sam. xix. 3; 1 Ki. x. 2; Lu. vi. 11. Also, to hold converse with ourselves, to meditate. Ps. iv. 4; lxxvii. 6; Eccl. i. 16.

COMMUNICATE, to share with, impart to, have fellowship with. R. V. varies.

Thou art an elm, my husband, I a vine,
Whose weakness married to thy stronger
state

Makes me with thy strength to *communi-
cate*.—Shak. *Com. of Err.* ii. 2. 178.

To *communicate* the envy of a business
that was displeasing to his people.—
Bac. *Hen.* VII. p. 103, l. 1.

Gal. vi. 6. Let him that is taught in the
word *communicate* unto him that teach-
eth in all good things.

Philip. iv. 14. Ye have well done, that
ye did *communicate* with my affliction.
Ver. 15; 1 Tim. vi. 18; Heb. xiii. 15.

COMPASS, (Fr. *compas*), a circuit. 'To fetch a compass' = to make a circuit (as in R. V.), take a circuitous route, tack as a ship on account of adverse winds. 2 Sam. v. 23; 2 Ki. iii. 9; Acts xxviii. 13.

It is but fetching a *compass*, making two
steps for one; a little more pains and
patience will doe the deed.—Fuller,
Pisgah, iv. 2. 43.

COMPREHEND (Lat. *comprehendere*, to grasp), to *comprise*, include, R. V. 'sum up.' Isa. xl. 12; Rom. xiii. 9.

CONCISION (Philip. iii. 2), Lat. *con-
cido* = cut; the mutilation of the
flesh, a contemptuous term for mere
ceremonial circumcision, as con-
trasted with the true spiritual circum-
cision (ver. 3). Comp. Col. ii. 11.

CONCLUDE (Lat. *concludo*), to shut up (as in R. V.), to include together, comprehend; not as now, to end or infer.

A supreme and absolute power cannot *conclude* itself.—Bac. *Hen.* VII. p. 133, l. 32.

Rom. xi. 32. God hath *concluded* them all in unbelief. Gal. iii. 22 (comp. ver. 23).

CONEY or **CONY** (Heb. *shâphân*). The English word coney (Fr. *connil*, Lat. *cuniculus*) is an obsolete name for the rabbit, but the Heb. *shâphân* is now generally understood to denote the *Hyrax Syriacus*, an animal of a dull russet colour, about the size of a rabbit, with short round ears, and entirely destitute of a tail. It cannot dig like the rabbit, and therefore lives, not in burrows, but in the clefts of rocks, to which it instinctively retreats on the slightest disturbance. Psal. civ. 18; Prov. xxx. 26.

CONSCIENCE (Lat. root *scio* = know), consciousness.

The reason why the simpler sort are moved with authority is the *conscience* of their own ignorances.—Hooker, *Ecc. Pol.* ii. 7. 2.

1 Cor. viii. 7. Some with *conscience* of (R. V. 'being used to') the idol unto this hour eat it as a thing offered unto an idol. Heb. x. 2.

CONSENT (Lat. *consentio*), to associate with, take pleasure in one's company.

Psa. l. 18. When thou sawest a thief, then thou *consentedst* with him. Comp. Rom. i. 32 (*margin*).

This word formerly implied approval as well as acquiescence, and therefore is stronger than 'assent.'

You all *consented* unto Salisbury's death, For none would strike a stroke in his revenge.—Shak. 1 *Hen.* VI. i. 5. 34.

Acts viii. 1. And Saul was *consenting* unto his death.

CONSTANTLY, persistently, 'confidently,' as rendered in Lu. xxii. 59, and in R. V.

For I am fresh of spirit and resolved To meet all perils very *constantly*.—Shak. *Jul. Cæs.* v. 1. 92.

Acts xii. 15. She *constantly* affirmed that it was even so. Tit. iii. 8.

CONVENIENT (Lat. *conveniens* = coming together), befitting, suitable, proper, morally becoming.

I'll frame *convenient* peace.—Shak. *Cor.* v. 3. 191.

Rom. i. 28. God gave them over to a reprobate mind, to do those things which are not *convenient*. Prov. xxx. 8; Jer. xl. 4; Eph. v. 4; Philem. 8. R. V. 'fitting' in Rom. i. 28, and 'befitting' in Eph. v. 4; Philem. 8.

CONVERSANT (Josh. viii. 35; 1 Sam. xxv. 15), Lat. *convensor*=live with; walking in and out among, associating with, holding familiar intercourse with. Shak. has the verb 'converse'=to associate. *K. Lear*, i. 4. 16.

CONVERSATION (1) not talking, but the general course of life, walk, behaviour. R. V. varies.

Octavia is of a holy, cold, and still *conversation*.—Shak. *Ant. and Cleo.* ii. 6. 131.

Psa. l. 23. To him that ordereth his *conversation* aright will I show the salvation of God. Psa. xxxvii. 14.

Heb. xiii. 5. Let your *conversation* be without covetousness. Gal. i. 13; Eph. ii. 8; iv. 22; Philip. i. 27; 1 Tim. iv. 13; Jas. iii. 13; 1 Pet. i. 15, 18; ii. 12; iii. 1, 2, 16; 2 Pet. ii. 7; iii. 11.

(2) citizenship, state of which we are citizens.

Philip. iii. 20. Our *conversation* is in heaven.

CONVERT (Lat. *converto*=turn), intrans., to be converted.

Let grief *convert* to anger.—Shak. *Macb.* iv. 3. 229.

Isa. vi. 10. Lest they see with their eyes, and hear with their ears, and understand with their heart, and *convert*, and be healed.

CONVINCE, Lat. *convinco*; (1) to convict (as in R. V., except in 1 Cor. xiv. 24, which see), prove or pronounce guilty, bring home to the conscience. Else might the world *convince* of levity As well my undertakings as your counsels.—Shak. *Tro. and Cres.* ii. 2. 130.

John viii. 46. Which of you *convinceth* me of sin? 1 Cor. xiv. 24; Tit. i. 9; Jas. ii. 9; Jude 15.

(2) to refute by argument, R. V. 'confute.'

God never wrought miracle to *convince* atheisme, because his ordinary works *convince* it.—Bac. *Ess.* p. 64, l. 5.

Job xxxii. 12. There was none of you that *convinceth* Job, or that answered his words. Acts xviii. 28.

CORBAN, something devoted to sacred purposes, a Hebrew word of frequent occurrence in the Old Test., where it is always rendered by 'offering,' 'oblation,' or 'sacrifice.' It is found

only once in the New Test. (Mark vii. 11), where the explanatory Greek word *doron* (A. V. 'gift,' R. V. 'given to God') is that by which the Septuagint always translates *corban*.

CORE (Jude 11.), Old Test. and R. V. Korah.

CORN (John xii. 24), a single grain of wheat, still used in its primitive sense in *kernel*. R. V. gives 'grain.'

Nought but the mountance of a *corn* of wheat.—Chauc. *Pard. Tale*, 863.

CORRUPT (2 Cor. ii. 17), better 'adulterate,' the root idea of the Greek word being that of a *tavern-keeper* who adulterates his wine. Comp. Isa. i. 22 (*Sept.*)

COTE (2 Chron. xxxii. 28), A. S. *cote*, *cyte*; an enclosure for sheep or cattle.

COUNCIL. See **Sanhedrim**.

COUNTERVAIL (Lat. *contravalere*, to prevail against), to counter-balance, compensate for, make good. Esth. vii. 4.

The wit of one man can no more *counter-vail* learning than one man's means can hold way with a common purse.—Bac. *Adv. of Learn.* p. 14, l. 15.

COUSIN (Lu. i. 36, 58), perhaps from Lat. *consobrinus*; a near relative, formerly applied to any kinsman or kinswoman, such as 'nephew' (Shak. *Much Ado*, i. 2. 2), 'niece' (*As You Like It*, i. 3. 44) 'uncle' (*Tw. Nt.* i. 5. 131), 'brother-in-law' (*Hen. IV.* iii. 1. 51), 'grandchild' (*Rich. III.* ii. 2. 8). See R. V.

COVET (1 Cor. xii. 31; xiv. 39), Fr. *convoiter*; in a good sense, to desire earnestly (as in R. V.).

CRACKNEL (1 Ki. xiv. 3), a thin hard cake, so called from the *crackling* noise it makes in breaking. I have in store a pint or two of wine, Some *cracknels*, and the remnant of a chine.—Swift, *Town Eclogue*, l. 64.

CRIB (Job xxxix. 9; Prov. xiv. 4; Isa. i. 3), A. S. *cryb*; a manger, stall.

CRUSE (1 Sam. xxvi. 11; 1 Ki. xiv. 3; xvii. 12; xix. 6), a small earthen cup or pot.

CUNNING (A. S. *cunnan*, to know), (1) as a noun, knowledge, skill acquired by practice.

A carpenter's desert
Stands more in *cunning* than in power.—
Chapman, *Hom. Iliad*. B. xxiii.

Psa. cxxxvii. 5. If I forget thee, O Jeru-

salem, let my right hand forget her *cunning*.

(2) As an adjective, knowing, skilful, cunningly constructed: once in the New Test. (Eph. iv. 14), in the modern sense of artful, crafty, where R. V., however, omits 'cunning.'

And there beside a marble stone was built

An altare, carv'd with *cunning* imagery.

—Spens. *F. Q.* i. 8. 86.

Gen. xxv. 27. Esau was a *cunning* hunter.

Exod. xxviii. 15. 'Thou shalt make the breastplate of judgment with *cunning* work. 1 Sam. xvi. 16; 1 Chron. xxv. 7; 2 Chron. ii. 7; Cant. vii. 1; Isa. iii. 3.

CUNNINGLY, artfully, skilfully.

And many bardes, that to the trembling chord

Can tune their timely voices *cunningly*.—

Spens. *F. Q.* i. 5. 3.

2 Pet. i. 16. We have not followed *cunningly* devised fables.

CUP, often used figuratively to mean a man's lot or portion, whether of prosperity and blessedness (Psa. xvi. 5; xxiii. 5), or of suffering and wrath (Psa. xi. 6; lxxv. 8; Isa. li. 17, 22; Jer. xxv. 15; xlix. 12; Lam. iv. 21; Ezek. xxiii. 31-33; Hab. ii. 16; Rev. xiv. 10; xvi. 19). The 'cup of salvation' (Psa. cxvi. 13) is the expression of thanksgiving to Jehovah for salvation.

CURIOUS (Exod. xxviii. 8; xxxv. 32), Lat. root *cura*=care; wrought with care, elaborate. 'Curious arts' (Acts xix. 19)=magical arts (as in R. Vm.). Bacon (*Ess.* p. 192, l. 4) has 'curiosity'=elaborate work.

His viands sparkling in a golden cup,
His body couched in a *curious* bed.—Shak.
3 *Hen VI.* ii. 5. 53.

CUSH (Isa. xi. 11), Ethiopia.

CUSTOM (Ezra iv. 13, 20; vii. 24), Lat. *consuetus*=accustomed, perhaps from *suus*=his own; a tax, duty. 'The receipt of custom' (Matt. ix. 9)=the place of receipt, R. V. 'the place of toll.' Bacon (*Ess.* p. 191, l. 24) has 'receipt'=receptacle.

D.

DAMN (Lat. *damnare*), to judge, doom, condemn. The Greek word does not necessarily imply final condemnation.

For wel thou wost thyselfen verrailly,
That thou and I been *dampned* to prisoun
Perpetuelly, us gaineth no ransoun.—
Chauc. *Knights Tale*, 317.

Mark xvi. 16. He that believeth not shall be *damned*. Rom. xiv. 23; 2 Thess. ii. 12. R. V. gives 'condemned' in the first two, but 'judged' in the third.

DAMNATION, judgment, condemnation. It may mean temporal penalty. R. V. has 'condemnation' or 'judgment,' except in 2 Pet. ii. 3, where it reads 'destruction'; and so in ver. 1 'damnable' has rightly given place to 'destructive.'

1 Cor. xi. 29. He that eateth and drinketh unworthily, eateth and drinketh *damnation* to himself. Matt. xxiii. 14; Mark xii. 40; Lu. xx. 47; Rom. iii. 8; xiii. 2.

DARLING, a *dearling*, perhaps poetically used for *life*. The word is a double diminutive from *dear*, like 'gosling,' 'firstling,' 'fondling,' where *-l* and *-ing* are both diminutive suffixes.

Psa. xxii. 20. Deliver my soul from the sword; my *darling* from the power of the dog. Psa. xxxv. 17 (*marg.* 'my only one.')

DAUGHTER (A. S. *dohtor*, akin to Ger. *Tochter*, Gr. *θυγάτηρ*), by personification, the inhabitants of a town (2 Ki. xix. 21; Psa. xlv. 12; Isa. xvi. 2; Jer. xlvi. 11, 24; Matt. xxi. 5); in the plural, the villages adjacent to a city (Num. xxi. 25, *marg.*).

DAY (A. S. *dæg*), frequently put for an indefinite time (Gen. ii. 4; Isa. xxii. 5; Acts xvii. 31; Heb. iii. 15); 'day' = day of trial or punishment, time of calamity (Job xviii. 20; Psa. xxxvii. 13; cxxxvii. 7; Ezek. xxi. 25); 'two days' = two seasons of calamity (Hos. vi. 2); 'day of the Lord' = day of visitation or of judgment (Isa. xxxiv. 8; 1 Thess. v. 2).

DAYS MAN, one who as umpire fixes the *day* for hearing a cause, an arbiter.

For what art thou,
That mak'st thyself his *dayes-man*, to
prolong
The vengeance prest?—Spens. *F. Q.* ii. 8.
23.

Job. ix. 33. Neither is there any *daysman* betwixt us, that might lay his hand upon us both.

DAYS PRING, the dawn, daybreak; used of the Messiah, who is spoken of as a light (Isa. ix. 2; xlix. 6; lx. 1-3).

Job xxxviii. 12. Hast thou commanded the morning since thy days; and caused the *dayspring* to know his place?

Lu. i. 78. Whereby the *dayspring* from on high hath visited us.

DAYSTAR, the morning star, an emblem of the dawn of spiritual light. Christ is called 'the bright and morning star' (Rev. xxii. 16).

2 Pet. i. 19. Until the day dawn, and the *daystar* arise in your hearts.

DEAL (A. S. *dæl*), a part, portion; in the Old Test. only in the phrase 'tenth deal,' i.e., tenth part of an ephah, about half-a-gallon (Exod. xxix. 40; Lev. xiv. 10, 21; Num. xv. 4, 6, 9), sometimes called an 'omer' (Exod. xvi. 36).

DEBATE (Fr. *débattre*, to beat down), contention, strife, now discussion.

Ye ben fadres of tydings
And tales, both of pees and of *cebit*.

Chauc. *Man of Law's Prolog.* 130.

Rom. i. 29. Full of envy, murder, *debate*, deceit, malignity. Isa. lviii. 4; 2 Cor. xii. 20. R. V. 'strife.'

DECEIVABLENESS (2 Thess. ii. 10), deceptiveness, R. V. 'deceit.' 'Deceivable' = deceptive, treacherous, is common in old writers. See Shak. *Rich. II.* ii. 3 84; *Two. Nt.* iv. 3. 21; Bae. *Ess.* p. 178, l. 16.

DECLARE (Lat. *de*, fully, and *clarus*, clear), to make *clear*, R. V. 'explain,' 'make known.'

Read, and *declare* the meaning.—Shak. *Cymb.* v. 5. 434.

Gen. xli. 24. There was none that could *declare* it to me. Deut. i. 5.

Matt. xiii. 36. *Declare* unto us the parable of the tares of the field. John xvii. 26.

DEDICATION (John x. 22), one of the minor Jewish feasts, instituted by Judas Maccabæus (B.C. 164), to commemorate the purification of the Temple and the renewal of its appointed worship, after the three years of profanation by the heathen monarch, Antiochus Epiphanes. It was celebrated in the month Kislev (December), and lasted eight days. Unlike the three great feasts, which could be celebrated only in Jerusalem, it might be kept anywhere throughout the land. 1 *Macc.* iv. 52-59; 2 *Macc.* x. 1-8; Joseph. *Antiq.* xii. 7. 7.

DEEP. In Lu. viii. 31, not the Sea of Galilee, but 'the bottomless pit' (Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3), R. V. 'abyss,' the penal abode of Satan and his angels (2 Pet. ii. 4).

DEFENCED, fenced, fortified. Isa. xxv. 2; xxvii. 10; Jer. i. 18.

DELICATES (Lat. *deliciae*, allurements), delicate food, delicacies, dainties. Psm. cxli. 4; Jer. li. 34.

I am not now in Fraunce, to judge the wine,

With savery sauce those *delicates* to fele.
—Wyat. *Courtier's Life*.

DELICATELY or **DELICIOUSLY**, voluptuously, luxuriously. Prov. xxix. 21; Lam. iv. 5; Lu. vii. 25; Rev. xviii. 7, 9.

How great shame it is to wast it away riotously, and to leade the life *delicately* and *deliciously*.—Vives, *Instruct. of a Christ. Wom.* B. i. chap. 8.

DEMAND, simply to ask, without the idea of right or authority. See **Require**.

Discourse is heavy, fasting; when we have supp'd,

We'll mannerly *demand* thee of thy story.
—Shak. *Cymb.* iii. 6. 92.

2 Sam. xi. 7. When Uriah was come unto him, David *demand*ed of him how Joab did, and how the people did, and how the war prospered.

Lu. iii. 14. The soldiers likewise *demand*ed of him, saying, And what shall we do? R. V. 'asked.'

DENOUNCE (Lat. *denuntiare*, to declare), to testify against, declare solemnly.

Deut. xxx. 18. I *denounce* unto you this day, that ye shall surely perish.

DEPUTY (Acts xiii. 7, 8, 12; xviii. 12; xix. 38), a proconsul, as now in R. V. The provinces of the Roman empire were divided by Augustus, B.C. 27, into *senatorial* and *imperial*, the former under the nominal care of the senate, the latter under the direct control of the emperor. The governors of senatorial provinces were called *proconsuls*, and those who presided over imperial provinces were styled *proprætors*. The minor districts of imperial provinces were governed by *procurators*. Syria was an imperial province, governed by a proprætor, and Judæa, a subordinate district of Syria, was ruled by a procurator, who was subject to the governor of Syria, and had his head-quarters at Cæsarea (Acts xxiii. 23). In the New Test. A. V. & R. V. apply the general term 'governor' to the rulers of imperial provinces. Matt. xxvii. 2, 11, 14, 15, 21, 23, 27; Lu. ii. 2; iii. 1; xx. 20; Acts xxiii. 24, 26, 33, 34; xxiv. 1, 10; xxvi. 30.

DESCRY (Old Fr. *descrier*, to describe—*de*, and *crier*, to cry), to make an outcry on discovering something, to act as a scout or spy, to observe an enemy's force and defences—akin to the Scotch *skry* (=cry), as in 'skry a roup.' Judg. i. 23.

To *descry* the strength o' the enemy.—Shak. *K. Lear*, iv. 5. 13.

DESERVING (Judg. ix. 16), desert, used only once in the Bible.

Vanish, or I shall give thee thy *deserving*.
—Shak. *Ant. and Cleo.* iv. 12. 32.

DESIRE (Lat. *desiderare*), in a retrospective sense, to miss, regret, look *back* upon a lost object with regret, now only in a prospective sense, to look *forward* with longing.

She shall be pleasant while she lives, and *desired* when she dies.—Jer. Taylor, *Marriage King*, Sermon 18.

2 Chron. xxi. 20. He reigned in Jerusalem eight years, and departed without being *desired*.

DESPITE (Lat. *despicere*, to look down upon with contempt), malice, hatred. Ezek. xxv. 6. To 'do despite' (Heb. x. 29), to treat with contempt. Shakespeare has 'despite' as a verb = to annoy, vex. *Much Ado*, ii. 2. 31.

DEVOTIONS (Acts xvii. 23), not acts of worship, but objects of worship, gods, idols.

DISALLOW, to disapprove, refuse, R. V. 'reject.' See **Allow**.

It is true that in compendious treatises for practice that favour is not to be *disallowed*.—Bac. *Adv. of Learn.* p. 41, l. 31.

1 Pet. ii. 4. To whom coming, as unto a living stone, *disallowed* indeed of men, but chosen of God. Num. xxx. 5.

DISANNUL (Lat. *dis* used intensively, and Fr. *annuler*, to bring to nothing), to annul completely, nullify, abolish. Job. xl. 8; Isa. xiv. 27; xxviii. 18; Gal. iii. 15, 17; Heb. vii. 18.

DISCIPLINE (Lat. *discipulus*, a learner, from *discere*, to learn), instruction, teaching.

For he had charge my *discipline* to frame, And tutors nouriture to oversee.—Spens. *F. Q.* i. 9. 5.

Job xxxvi. 10. He openeth also their ear to *discipline*.

DISCOVER, to uncover, make bare, disclose, reveal, declare. 1 Sam. xiv. 8, 11; 2 Sam. xxii. 16; Job. xii. 22; xli. 13; Psa. xviii. 15; xxix. 9; Psm.

cxviii. 17; Prov. xviii. 2; Isa. xxii. 8; Lam. ii. 14; iv. 22; Ezek. xiii. 14; xvi. 57; Hos. vii. 1; Mic. i. 6.

Prosperity doth best *discover* vice; but adversity doth best *discover* vertue.—

Bac. *Ess.* p. 17, l. 27.

It deserveth to be *discovered*, and related at the full.—Bac. *Hen.* VII. p. 104, l. 24.

DISPENSATION (Lat. *dispensare*, to weigh out, pay), the act of dispensing or dealing out, stewardship, and so 1 Cor. ix. 17 (R. V.); Eph. iii. 2 (R. Vm.); Col. i. 25 (R. Vm.).

An evangelical steward and *dispenser* of Goddes woordes.—Udal. Luke, chap. 12.

DISPERSE (Lat. *dis* = apart, and *spargo* = scatter), to scatter freely, distribute liberally.

Psa. cxii. 9. He hath *dispersed*, he hath given to the poor.

DISPOSITION (Lat. *disponere*, to set in order), appointment, ordinance. Acts vii. 53 (R. Vm.).

DISSOLVE (Lat. *dissolvere*, to unloose), to solve, resolve, explain. Dan. v. 12, 16.

Dissolve this doubtful riddle.—Massinger, *Duke of Milan*, iv. 3.

DOCTOR (Lat. *doceo* = teach), a teacher, an expounder of the law of Moses. See **Scribes**.

You may imagine, what kinde of faith theirs was, when the chiefe *doctors*, and fathers of their church, were the poets.—Bac. *Ess.* p. 8 l. 10.

Lu. ii. 46. They found him in the temple, sitting in the midst of the *doctors*. Lu. v. 17; Acts v. 34.

DOCTRINE, teaching, taken as a whole, including *manner* as well as *substance*, but greater prominence sometimes given to the former. In Mark iv. 2, 'doctrine' = act of teaching.

Matt. vii. 28. When Jesus had ended these sayings, the people were astonished at his *doctrine*.

Mark i. 22. They were astonished at his *doctrine*: for he taught them as one that had authority, and not as the scribes. John vii. 16, 17; Tit. ii. 10.

R. V. has 'teaching,' except in Tit. ii. 10.

NOTE (Dut. *noten*, to take a nap, to mope), to be foolish, akin to Scotch *doitet* = stupid. Jer. l. 36; 1 Tim. vi. 4. 'To dote on' (Ezek. xxiii. 5) = to be foolishly fond, love to excess.

DOUBLE-TONGUED (1 Tim. iii. 8), lit. double-worded, saying one thing and meaning another.

DOUBTFUL (Mid. Eng. *douten*, to fear, Lat. *dubius*), fearful, full of apprehension, fluctuating between hope and fear. 'Doubt' in the sense of *fear* is common in old writers. See Spens. *F. Q.* i. 6. 1; Shak. *Ham.* i. 2. 256; Bac. *Ess.* p. 234, l. 12.

And wild amazement hurries up and down

The little number of your *doubtful* friends.

—Shak. *K. John*, v. 1. 36.

Lu. xii. 29. Neither be ye of *doubtful* mind.

DRAG (Hab. i. 15, 16), A. S. *dragan*, to carry; a net drawn or dragged along the bottom of the water, a dredge.

DUKE (Gen. xxxvi. 15; Exod. xv. 15), Lat. *dux*, a leader, chief of a family or tribe, now a nobleman of the highest rank. The title 'Duke' was extinct in England for several years both before and after 1611, when the A. V. was first published.

The titles of counts and *dukes* have obtained in modern languages so very different a sense, that the use of them may occasion some surprize. But it should be recollected, that the second of those appellations is only a corruption of the Latin word, which was indiscriminately applied to any military chief.—Gibbon, *Rom. Emp.* chap. 17.

DURE (Matt. xiii. 21), Lat. *durare*, to endure, last, abide.

Ther is noon lyk that any creature

Hath seyn or shal, whyl that the world may *dure*.—Chauc. *Man of Lawe*, 1078.

E.

EAR, to plough, till, from the A. S. *erian*, which is allied to the Lat. *arare*. 'Arable' was formerly written 'earable.'

I have, God wot, a large feeld to *ere*,

And wayke ben the oxen in my plough.

—Chauc. *Knights Tale*, 28.

He that *ears* my land spares my team.—

Shak. *All's Well*, i. 3. 47.

1 Sam. viii. 12. He will set them to *ear* his ground, and to reap his harvest. Gen. xlv. 6; Exod. xxxiv. 21; Deut. xxi. 4; Isa. xxx. 24.

EARNEST (Old Fr. *ernes*, Lat. *arrha*, Scotch *arles*, earnest-money), a pledge or token binding a person to his promise, used figuratively of the Holy Spirit imparted to believers, as the pledge of their heavenly inheritance.

Eph. i. 14. That Holy Spirit of promise, which is the *earnest* of our inheritance.

2 Cor. i. 22; v. 5.

EASTER (A. S. *Eástre*, a goddess whose festival was in April), the Passover, as in R. V., now a Christian festival commemorating the resurrection of Christ. Acts xii. 4.

EITHER, in Old Eng. each of two, the one and the other separately regarded; now, usually, one to the exclusion of the other. In Lu. vi. 42; xv. 8; Jas. iii. 12, R. V. reads 'or.'

What men of name are slain on *either* side?—Shak. *Rich. III.* v. 5. 12.

2 Chron. xviii. 9. The king of Israel and Jehoshaphat king of Judah sat *either* of them on his throne. Lev. x. 1; John xix. 13 Rev. xxii. 2.

ELDERS (Matt. xv. 2; Mark vii. 3, 5; Heb. xi. 2), A. S. *ealdor*, an elder, prince; persons of a former age, the ancients, 'the fathers' (Rom. ix. 5; Heb. i. 1).

ELIAS (Lu. iv. 25, 26; Rom. xi. 2), Old Test. and R. V. Elijah.

ELISEUS (Lu. iv. 27), Old Test. and R. V. Elisha.

EMERODS (Deut. xxviii. 27; 1 Sam. v. 6), a contraction of *hemorrhoids*, a painful disease now called piles.

EMMOR (Acts vii. 16), Old Test (Gen. xxxiii. 19) and R. V. 'Hamor.'

EMULATION (Gal. v. 20), Lat. *œmulari*, to strive to equal; in a bad sense, sinful rivalry, envious contention, now commonly used of honourable rivalry in a good cause, as in Rom. xi. 14. R. V. has 'jealousy' in both passages.

Neither could the *emulation* and jealousy of Gregory the first of that name, bishop of Rome, ever obtain the opinion of piety or devotion.—Bac. *Adv. of Learn.* p. 49, l. 30.

ENDAMAGE (Ezra iv. 13), Lat. *dammum*, loss; to damage, injure. Shak. has 'endamagement' = injury, harm, *K. John*, ii. 209.

Where your good word cannot advantage him

Your slander never can *endamage* him.—Shak. *Two Gent.* i. i. 2. 43.

ENDEAVOUR (Fr. *devoir*, duty), in a stronger sense than now, to strive to do one's *duty*, strive with might and main, 'give diligence,' as in R. V. Eph. iv. 3; 2 Pet. i. 15.

Let no man upon a weak conceit of sobriety or an ill-applied moderation think or maintain, that a man can

search too far, or be too well studied in the book of God's word, or in the book of God's works; but rather let men *endeavour* an endless progress or proficiency in both.—Bac. *Adv. of Learn.* p. 10, l. 10.

ENDOW (Exod. xxii. 16) and **ENDUE** (Gen. xxx. 20). Both forms are from the Fr. *douer*, to give a *dowry* to, *endue* being the older and more correct spelling, Spens. *F. Q.* i. 4. 51. But the form *endue* (Lu. xxiv. 49, where R. V. has 'clothed with') is also used by some of our best writers as = *indue* (Lat. *induere*), to *put on* clothes, invest. The participial phrase 'endued with' = endowed with (2 Chron. ii. 12, 13; Jas. iii. 13), is often miswritten 'indued with.'

ENLARGE, to set at large, set free, relieve from distress. Comp. the phrases, 'to set in a large place' (Psa. xxxi. 8; cxviii. 5), 'to bring into a large place' (2 Sam. xxii. 20; Psa. xviii. 19).

Enlarge the man committed yesterday, That rail'd against our person.—Shak. *Hen. V.* ii. 2. 40.

Psm. cv. 20.

Then sent the king, and did command, that he *enlarg'd* should be.

1 Sam. ii. 1; 2 Sam. xxii. 37; Psa. iv. 1; xviii. 36.

ENLARGEMENT, freedom, release.

Take this key, give *enlargement* to the swain.—Shak. *Lo. La. Lo.* iii. 5.

Esth. iv. 14. Then shall there *enlargement* and deliverance arise to the Jews from another place.

ENQUIRE, to enquire judicially, make inquisition.

Psm. ix. 12.

When he *enquireth* after blood, he then rememb'reth them.

ENSAMPLE, the old form of example. R. V. retains 'ensample' in Philip. iii. 17; 1 Thess. i. 7; 2 Thess. iii. 9; 1 Pet. v. 3; but substitutes 'example' in 2 Pet. ii. 6. In 1 Cor. x. 11 = type or figure, as in R. Vm.

This *dyes ensample* hath this lesson deare

Deepe written in my heart with yron pen.—Spens. *F. Q.* i. 8. 41.

ENSUE (Fr. *ensuivre*), to pursue after, follow earnestly, now rarely used as a transitive verb.

I know repentant tears *ensue* the deed —Shak. *Lucrece*, 502.

1 Pet. iii. 11. Let him seek peace, and *ensue* it. R. V. 'pursue.'

ENTREAT (Lat. *tractare*, to handle), to treat, use, deal with. In modern reprints of the Bible the form 'intreat' is used when the verb means beseech (Gen. xxv. 21; Exod. viii. 30; x. 18; Lu. xv. 28; Philip. iv. 3), but this distinction was not observed in the edition of 1611.

So all the twenty I likew se *entreated*,
And left them groning there upon the
plaine.—Spens. *F. Q.* iv. 10. 10.

Gen. xii. 16. He *entreated* Abram well
for her sake. Exod. v. 22; Deut. xxvi.
6; Job xxiv. 21; Jer. xv. 11; Matt. xxii.
6; Luke xviii. 32; xx. 11; Acts vii. 6,
19; xxvii. 3. R. V. retains 'entreat,' ex-
cept in Lu. xx. 11 where it reads 'handle,'
and in Acts xxvii. 3 where it reads
'treat.'

ENVY, Lat. *invidia*, malice, spite, hatred, ill-will, formerly used in a stronger sense than now. Shak. has 'envious' = malicious, 2 *Hen. VI.* ii. 4. 35.

Gregorius Magnus, bishop of Rome, who
was noted for the extreme *envy* he bare
towards all heathen excellency.—Bac.
Adv. of Learn. p. 55, l. 3.

Matt. xxvii. 18. He knew that for *envy*
they had delivered him. Acts vii. 9;
Rom. i. 29; Philip. i. 15. In Acts vii. 9,
R. V. has 'jealousy.'

ENVYING (Rom. xiii. 13; 1 Cor. iii. 3; 2 Cor. xii. 20; Gal. v. 21; Jas. iii. 14. 16), strong ill-feeling, 'jealousy,' as in R. V.

EPHOD (Heb. *âphad*, to gird on), an upper garment like a close vest, reaching from under the shoulders nearly to the knees, worn by the priests. That of the high-priest was made of fine twined linen, embroidered with various colours. It had no sleeves, and was divided below the armpits into two parts, one covering the back and the other the breast. These were joined on the shoulders by clasps of gold and precious stones having the names of six of the tribes engraved on each, and fastened round the body by a girdle. On the breast was a piece of very rich embroidered work, called the breastplate, adorned with twelve precious stones, on each of which was engraved the name of one of the tribes (Exod. xxviii. 4-12). The ephod worn by common priests was of plain linen, neither so rich nor so ornamental as that of the high-priest. A kind of ephod was sometimes

worn by others besides the priests (1 Sam. ii. 18; 2 Sam. vi. 14; 1 Chron. xv. 27).

EQUAL (Lat. *æqualis*, from *æquus*, equal, just), (1) as an adjective, just, equitable, impartial.

Justice always whirls in *equal* measure.—
Shak. *Lo. La. Lo.* iv. 3. 3-4.

Ezek. xviii. 25. Yet ye say, The way of
the Lord is not *equal*. Chap. xxxiii.
17; Col. iv. 1.

(2) as a verb, to compare.

L. m. ii. 13. What thing shall I liken to
thee, O daughter of Jerusa.em? what
shall I *equal* to thee?

ERRORS (Psa. xix. 12), Lat. *errare*, to go astray; sins of inadvertence as distinguished from sins of presumption (ver. 13). Comp. Lev. iv. 2, 27; Num. xv. 27.

ESAIAS (Matt. iii. 3; Mark vii. 6; Lu. iv. 17; John xii. 38; Acts viii. 28; Rom. x. 16), Old Test. (2 Ki. xix. 2) and R. V. Isaiah. In the older English versions it is spelt 'Esay.' Comp. Jeremiah and Jeremy.

ESCHEW (Old Fr. *eschever*), to shun, avoid, R. V. 'turn away from.'

What cannot be *eschew'd* must be em-
braced.—Shak. *Mer. Wives*, v. 5. 251.

1 Pet. iii. 11. Let him *eschew* evil, and do
good. Job i. 1, 8; ii. 3.

ESTATE, (1) state, condition.

A rich storehouse for the glory of the
Creator and the relief of man's *estate*.—
Bac. *Adv. of Learn.* p. 43, l. 1.

Psa. cxxxvi. 23. Who remembereth us in
our low *estate*. 1 Chron. xvii. 17; Ezek.
xxxvi. 11; Lu. i. 48.

(2) a person of high rank or authority, in which sense it is generally used in the plural.

Mark vi. 21. Herod on his birthday made
a supper to his lords, high captains,
and chief *estates* of Galilee. R. V.
'chief men.'

ESTATE OF THE ELDERS (Acts xxii. 5), the whole body or order of the elders, the whole Sanhedrin.

EUODIAS (Philip. iv. 2), a woman's name, and therefore should be Euodia, as now in R. V.

EVANGELIST (Gk. *eu*, well, and *angelos*, a messenger), not a preacher of the gospel, or missionary, in the wider sense, but an apostolic deputy, having power to superintend the

organisation of churches (Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5). The word is now almost exclusively applied to the writers of the four Gospels, although in popular ecclesiastical language sometimes used of an unordained preacher.

EVASION (Lat. *evadere*, to escape), way of escape.

Psm. lxxxviii. 8.

And I am so shut up, that I find no *evasion* for me.

Comp. Lam. iii. 7; Hos. ii. 6.

EVENING, A. S. *æfnung*. The Jews reckoned *two* evenings in each day: the first corresponding (according to the Pharisees of the apostolic age) to our afternoon, from three to six; the second, from six to nine. It was the first evening, when the preparations for feeding the five thousand began (Matt. xiv. 15); the second, when the disciples took ship (ver. 23). It was in the interval 'between the two evenings' that the paschal lamb was slain (*marg. read.* of Exod. xii. 6; Num. ix. 3; xxviii. 4), and the lamb of the evening sacrifice was offered (Exod. xxix. 39-41; Num. xxviii. 4, *marg.*).

EVER, for ever.

Let me live here *ever*.—Shak. *Temp.* iv. 122. Psm. lxvi. 7.

He ruleth *ever* by his power;
his eyes the nations see.

EVER STILL, evermore, for ever.

Psm. lii. 1.

The goodness of Almighty God
endureth *ever still*.

Psm. lxxxviii. 58; cxxv. 1.

EVIDENTLY, by evidence, visibly, clearly, distinctly, R. V. 'openly.'

Acts x. 3. He saw in a vision *evidently* about the ninth hour of the day an angel of God coming in to him.

Gal. iii. 1. Before whose eyes Jesus Christ hath been *evidently* set forth, crucified among you.

EVIL-FAVouredNESS (Deut. xvii. 1), a blemish, deformity. See **III-favoured**.

EXACT (Old Fr. *exacter*, to extort, Lat. *exigere*), to harass, as a creditor his debtor. Psa. lxxxix. 22.

EXCHANGER (Fr. *changer*, to change), a money-changer, broker, banker, who, besides receiving money in deposit and paying interest for it,

exchanged Jewish money for the Roman currency in which the imperial taxes were paid, or foreign money for the Jewish half-shekel which was the only coin in which the temple rate could be paid (Exod. xxx. 11-16). These money-changers stationed their 'banks' or 'tables' in public places and even in the courts of the temple. They are designated in the New Test. by three distinct Greek terms, which are severally rendered 'exchangers' (Matt. xxv. 27 where R. V. has 'bankers'), 'money-changers' or 'changers' (Matt. xxi. 12; Mark xi. 15; John ii. 15), and 'changers of money' (John ii. 14).

EXERCISED (Lat. *exercere*, to practise), made familiar by use, practised in.

2 Pet. ii. 14. An heart they have *exercised* with covetous practices.

EXORCIST (Gr. *horkos*, an oath), one who professed to cure the sick and expel demons, by the use of magical arts and charms (Acts xix. 13). Shak. uses the word of one who raises spirits. *All's Well*, v. 3. 305; *Jul. Cæs.* ii. 1. 323.

EXPRESS (Lat. *expressus*, from *exprimere*=press out), exact, fitted for its purpose, as the seal fits the stamp.

What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how *express* and admirable!—Shak. *Ham.* ii. 2. 317.

Heb. i. 3. Who being the brightness of his glory, and the *express* image of his person. R. V. 'the very image of his substance;' R. Vm. 'the impress of his substance.'

EYELIDS OF THE MORNING (Job xli. 18), the dawn of day.

EYESERVICE (Eph. vi. 6; Col. iii. 22), *service* rendered only under the master's eye, and therefore such as cannot be avoided.

F.

FAIN (A. S. *fægen*, glad), gladly, willingly, always joined to *would*. To be fain to do a thing, is to have a strong desire to do it. Job xxvii. 22; Lu. xv. 16.

The messenger of so unhappie newes
Would *faine* have dyde.—Spens. *F. Q.* i. 7. 21.

FAME (Gen. xlv. 16; 1 Kings x. 7; Jer. vi. 24), Lat. *fama*; public report, rumour.

We see it in *fame*, that he that will easily believe rumours, will as easily augment rumours and add somewhat to them of his own.—Bac. *Adv. of Learn.* p. 34, l. 21.

FAMILIAR (Lat. *familiaris*, of the same family), a familiar friend, acquaintance.

So his *familiar*s to his buried fortunes
Slink all away.—Shak. *Tim. of Ath.* iv. 2. 10.

Jer. xx. 10. All my *familiar*s watched for my halting.

FAMILIAR SPIRIT (1 Sam. xxviii. 3, 7, 8, 9), a demon or attendant spirit, supposed to obey the call of an enchanter like a *familiar* or domestic servant.

Now, ye *familiar spirits*, that are cull'd
Out of the powerful regions under earth,
Help me this once.—Shak. 1 *Hen. VI.* v. 3. 10.

FAN, Lat. *vannus*; a winnowing shovel. After the corn was threshed by oxen on a level floor, open to the air, it was winnowed by throwing it up with shovels when there was a breeze of wind, which blew away the chaff, while the grain fell to the ground in a heap.

Matt. iii. 12. Whose *fan* is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner.
Lu. iii. 17.

FARE (A. S. *faran*, to go on a journey), as a verb, (1) to speed, 1 Sam. xvii. 18; the noun 'fare' (like Lat. *viaticum*) = money or food for a journey, Jonah i. 3; hence (2) to feed, Lu. xvi. 19. 'Farewell' = may you speed well, Acts xv. 29; xxiii. 30; 2 Cor. xiii. 11.

FARTHING (A. S. *feorthling*, a fourth part), (1) a small Græco-Roman copper coin, equal to about three-fourths of our farthing, Matt. v. 26; Mark xii. 42; (2) a Roman copper coin, equal to a little more than three farthings of our money, Matt. x. 29; Lu. xii. 6.

FASHION (Fr. *façon* make, form), (1) as a noun, the *make* of a thing, form, pattern (Gen. vi. 15; Exod. xxvi. 30; 1 Ki. vi. 38; 2 Ki. xvi. 10; Ezek. xliii. 11), (2) as a verb, to make (Exod. xxxii. 4; Job x. 8; Isa. xxii. 11).

FAST (Acts xxvii. 9), the Jewish fast of the Atonement, or the tenth day of the seventh month (Lev. xxiii. 7), corresponding to the close of September or the beginning of October, the time of the autumnal equinox, when the navigation of the Mediterranean became dangerous. R. V. distinguishes by a capital letter.

FAT (Joel ii. 24; iii. 13), A. S. *fæt*, Lat. *vas*, a vessel; **Pressfat** (Hag. ii. 16) and **Winefat** (Isa. lxiii. 2; Mark xii. 1), the lower *vat* of a wine-press, into which the juice of the trodden grapes flowed, and in which it was kept till it was put into vessels of earthenware or wood. The upper vat in which the grapes were trodden, commonly by the feet of men (Judg. ix. 27; Neh. xiii. 15; Isa. lxiii. 3), had a grated opening at the bottom, through which the juice flowed into the lower vat.

FAVOUR (Fr. *faveur*, Lat. *favor*), countenance, aspect, outward appearance

Their hats are pluck'd about their ears,
And half their faces buried in their
cloaks,
That by no means I may discover them
By any mark of *favour*.—Shak. *Jul. Cæs.* ii. 1. 76.

In beauty, that of *favour*, is more than that of colour, and that of decent and gracious motion, more than that of *favour*.—Bac. *Ess.* p. 176, l. 17.

Prov. xxxi. 30. *Favour* is deceitful, and beauty is vain.

FAVOURED, featured. See the qualifying adverbs 'ill' and 'well.'

FEAR, the object of fear, God.

Gen. xxxi. 42. Except the God of my father, the God of Abraham, and the *Fear* of Isaac, had been with me, surely thou hadst sent me away now empty.
Chap. xxxi. 58.

FEARFUL, affected with fear, timorous, afraid; now generally, inspiring fear, terrible.

Virtue is bold, and goodness never *fearful*.
—Shak. *Meas. for Meas.* iii. 1. 216.

Deut. xx. 8. What man is there that is *fearful* and faint-hearted? Judg. vii. 3; Isa. xxxv. 4; Matt. viii. 26; Rev. xxi. 8.

FEARFULNESS, fear, awe, dread.

And keep us all in servile *fearfulness*.—
Shak. *Jul. Cæs.* i. 1. 80.

Psa lv. 5. *Fearfulness* and trembling are come upon me. Isa. xxi. 4; xxxiii. 14.

FEAST (Lat. *festus*, joyful). The great annual festivals of the Jews were the Passover, Pentecost, and Tabernacles. They were seasons of joyous thanksgiving, at which all the adult males were required to be present (Exod. xxiii. 14-17; Deut. xvi. 16). In New Test. times this was not strictly observed. Occasional attendance, and in the case of foreign Jews even one attendance in a lifetime, was held to be sufficient. See **Passover**, **Pentecost**, and **Tabernacles**.

FEASTS OF CHARITY (Jude 12), love-feasts, the *agapæ* of the early Christians, a social meal which generally accompanied the celebration of the Lord's Supper.

FELLOES (A. S. *feolan*, to stick together), same as *fellies*, the curved pieces composing the rim of a wheel. 1 Ki. vii. 33.

FELLOW (Icel. *fé*, goods, and *lag*, a laying together), a partner in goods, companion; used contemptuously of a worthless person. Gen. xix. 9; 1 Sam. xxi. 15; xxv. 21; Matt. xii. 24; xxvi. 61; Acts xxii. 22. 'Companion' was formerly used in the same contemptuous sense. See Shak. 2 Hen. VI. iv. 10. 33.

FENCED, Lat. *fendo*, *defendo*; fortified, walled. Deut. xxviii. 52; Josh. x. 20.

FETCH (A. S. *fæt* = pace, akin to *foot*, from the root *pad* = seize, go), bring. 'Fetehed a compass' (Acts xxviii. 13) = made a circuit. See **Compass**.

FILLETS (Lat. *filum*, a thread), (1) connecting rods which joined the top of the columns round the court of the tabernacle, and from which the curtains were suspended (Exod. xxvii. 10; xxxvi. 38); (2) astragals, or small ring-like mouldings round the top and bottom of a pillar (Jer. lii. 21).

FILLETED, connected together. Exod. xxvii. 17; xxxviii. 17, 28.

FINE (Lat. *finitus*, finished), to refine. Job xxviii. 1; Prov. xvii. 3; xxvii. 21.

FINER, a refiner. Prov. xxv. 4.

FIRKIN (John ii. 6), probably a little fourth, an Attic measure equal to the fourth part of a barrel, or nine English gallons.

FIRMAMENT (Lat. *firmamentum* = a support), the sky, the celestial sphere. In Gen. i. 6, literally = the expanse.

FITCHES (Isa. xxviii. 25, 27), the old spelling of *vetches*, Lat. *vicia*. The Hebrew word denotes the black poppy or black eumrain, which was used for seasoning food. For the spelling compare 'fat' and 'vat.'

FLAG (Swed. *flage*, to flutter), a water-plant, reed, so named from its waving in the wind. Exod. ii. 3, 5; Job viii. 11; Isa. xix. 6.

FLAGON (Fr. *flacon*, a flask), a large bottle. Isa. xxii. 24. 'Flagon' (Cant. ii. 5), and 'flagon of wine' (2 Sam. vi. 19; 1 Chron. xvi. 3; Hos. iii. 1), should be 'cake of raisins.'

FLOOD (akin to *flow*, root *plu* = swim), a river.

The land Salique is in Germany,
Between the floods of Sala and of Elbe.—
Shak. Hen. V. i. 2. 45.

Josh. xxiv. 2. Your fathers dwelt on the
other side of the flood in old time. Psa.
lxvi. 6; Psm. lxxx. 11; Rev. xii. 15, 16.

FLOTES (2 Chron. ii. 16), A. S. *flota*, a ship; the old spelling of 'floats,' as in 1 Ki. v. 9. For the spelling compare 'cloke' and 'cloak.'

FLOUT (Old Dutch *fluyten* = play the flute), to mock, scoff, jeer at, akin to Scotch 'flyte,' to scold. Bacon (*Ess.* p. 138, l. 11.), and Shak. (*Lo. La. Lo.* v. 2. 397), use 'flout' as a noun = a jest or gibe.

To weep with them that weep doth ease
some deal;

But sorrow flouted at is double death.—
Shak. Tit. And. iii. 1. 246.

Psm. lxxx. 6.

Our enemies among themselves
at us do laugh and flout.

FLUX (Lat. *fluxus*, a flowing), in old writers sometimes written 'flix.' 'Bloody flux' (Acts xxviii. 8) = dysentery, and so in R. V.

FOLLOW (2 Thess. iii. 7, 9), to imitate, and so R. V.

FOLLOWERS (1 Cor. iv. 16; xi. 1; Eph. v. 1; 1 Thess. ii. 14), imitators, and so R. V.

FOLLOW AFTER (Philip. iii. 12; 1 Tim. vi. 11), to strive to obtain, endeavour earnestly to acquire, press on as in a race.

FOLLOW ON (Hos. vi. 3), to continue endeavours.

FOLLY, grave sin, involving guilt. Deut. xxii. 21; Josh. vii. 15; Judg. xx. 6.

FOOL (Lat. *foliis*, a wind-bag), (1) an empty-headed, ignorant person, Prov. x. 8; (2) a wicked person, Psal. xiv. 1; Prov. vii. 22; xix. 29.

FONDLY, foolishly. 'Fond' = foolish, is derived from 'fon,' a fool, which occurs in Chaucer (*Reeves Tale*, l. 4087). The adjective is common in Shakespeare.

What my great-grandfather and grand-sire got

My careless father *fondly* gave away.—Shak. 3 *Hen. VI.* ii. 2. 88.

Psal. xlix. 18.

Yet their posterity approve
what they do *fondly* say.

FOOT. 'To water with the foot' (Deut. xi. 10), is to transfer the water from one channel to another by interposing a sod or a stone with the foot, or to work the forcing machines by which the waters of the Nile were conducted to the fields.

FOOTMEN, always in a military sense, either (1) foot-soldiers, infantry (Num. xi. 21; Judg. xx. 2; 1 Sam. iv. 10; xv. 4; 2 Sam. x. 6; 1 Chron. xviii. 4; xix. 18; Jer. xii. 5), or (2) the royal body-guard and messengers (1 Sam. xxii. 17; comp. 2 Sam. xv. 1; 1 Ki. i. 5; xiv. 27 *marg.*).

FOR, (1) on account of, because of.

He hates me *for* my father Warwick.—Shak. *Rich. III.* iv. 1. 84.

John x. 19. There was a division therefore again among the Jews *for* these sayings. Psal. xxxvii. 1; li. 1.

(2) seeing that, because.

For gold in phisik is a cordial,

Therefore he loved gold in special.—Chauc. *Prolog.* 443.

John xi. 47. What do we? *for* this man doeth many miracles. John i. 15, 30; Acts i. 17.

FOR ALL, notwithstanding, although.

The cook i-scalded, *for al* his longe ladel.—Chauc. *Knightes Tale*, 1162.

John xxi. 11. *For* all there were so many; yet was not the net broken. Psal. lxxviii. 32.

FOR AYE, for ever. Psal. lii. 5; lxviii. 16; lxxxix. 36; exi. 9, 10; cxix. 111; exxxv. 2; exxxvi. 1.

This world is not *for aye*.—Shak. *Ham.* iii. 2. 210.

FOR BECAUSE (Gen. xxii. 16), because, a reduplication like 'and if,' 'or ever,' &c. 'For that' (Exod. xvi. 7, 8, 29), in the same sense, common in Shak. See *Mer. Wives*, iii. 4. 82.; *Meas.* v. 219.; *Macb.* iv. 3. 185.

And *for because* the world is populous,
And here is not a creature but myself,
I cannot do it.—Shak. *Rich. II.* v. 5. 3.

FOR TO, followed by an infin., in order to. Gen. xxxi. 18; Exod. ix. 16; xvi. 27; Hag. ii. 16; Lu. iv. 16; vii. 24-26; Acts iv. 28; xxiv. 11.

And strove *for to* amaze the weaker sights.—Spens. *F. Q.* i. 7. 30.

FOR WHY, for, because, wrongly printed as two words and as a question. Psal. i. 6; vi. 8; xli. 4; xlvii. 9; xlix. 10; c. 5; cii. 9; exxxv. 14; cxliii. 2, 8.

I weep for thee, and yet no cause I have
For why thou left'st me nothing in thy will:

And yet thou left'st me more than I did crave;

For why I craved nothing of thee still.—Shak. *Pass. Pilg.* 138.

FORBEAR, in a transitive sense, to bear with, have patience with.

Forbear me till anon.—Shak. *Ant. and Cleo.* ii. 7. 44.

Neh. ix. 30. Yet many years didst thou *forbear* them. Eph. iv. 2; Col. i. 13.

FORWARD, not behind hand, ready, willing.

Our expectation that it would be thus
Hath made us *forward*.—Shak. *Cymb.* iii. 5. 29.

Gal. ii. 10. Only they would that we should remember the poor; the same which I also was *forward* to do. 2 Cor. viii. 10, 17.

FORWARDNESS, readiness, willingness, zeal.

This cheers my heart, to see your *forwardness*.—Shak. 3 *Hen. VI.* v. 4. 65.

2 Cor. ix. 2. I know the *forwardness* of your mind. Chap. viii. 8.

FOWL (A. S. *flug*, flight), any creature that flies, R. V. 'bird.' Now restricted to poultry. Gen. i. 20; ii. 19; Psal. cxlviii. 10; Lu. xii. 24.

FRANKLY (Fr. *franc*, free), freely.
R. V. omits.

I do beseech your grace, for charity,
If ever any malice in your heart
Were hid against me, now to forgive me
frankly.—Shak. *Hen. VIII.* ii. 1. 81.
Lu. vii. 42. When they had nothing to
pay, he *frankly* forgave them both.

FRAY (short for obsolete *affray*, whence *afraid* = *affrayed*, Lat. *frigidus* = chill), to frighten, terrify, scare. Deut. xxviii. 26; Jer. vii. 33; Zech. i. 21.

To aide his friends, or *fray* his enemies.—
Spens. *F. Q.* i. 1. 38.

FREELY, liberally, without requital.

Matt. x. 8. *Freely* ye have received, *freely* give.

FRET, to eat or wear away; metaphorically, to make angry, vex. Past part. 'fret' for 'fretted' (Lev. xiii. 55). 'Fret' is the same as 'eat,' with a prefix *for* (shortened *fr-*), which intensifies the meaning. Ezek. xvi. 43.

The sowe *freten* the child right in the cradel.—Chauc. *Knights Tale*, 1161.

FRINGE (Num. xv. 38, 39; Deut. xxii. 12), Fr. *frange*, Lat. *fimbriae* = fibres; a sort of tassel with a ribbon or thread of blue in it, which the Jews wore on the corners of their outer garment; also called the 'hem' (Matt. ix. 20; xiv. 36), or 'border' (Matt. xxiii. 5; Mark vi. 56; Lu. viii. 44).

FRONTLET, diminutive of *frontal*, with suffix *-et*. See **Phylacteries**.

FLOWARD, A. S. *framweard* = away from; opposed to *toward*, perverse, wayward, hard to please.

A *froward* retention of custome, is as turbulent a thing, as an innovation.—
Bac. *Ess.* p. 100. l. 4.

Deut xxxii. 20. They are a very *froward* generation, children in whom is no faith. 2 Sam. xxii. 27; Job v. 13; Psa. xviii. 26; ci. 4; Psm. cxl. 1; Prov. iii. 32; 1 Pet. ii. 18.

FLOWARDLY, perversely.

Isa. lvii. 17. He went on *frowardly* in the way of his heart.

FLOWARDNESS, perversity.

The lighter sort of malignitie, turneth but to a crosnesse, or *frowardnesse*, or aptnesse to oppose.—Bac. *Ess.* p. 49, l. 15.

Prov. ii. 14. Who rejoice to do evil, and delight in the *frowardness* of the wicked. Prov. vi. 14; x. 32.

FULL, fully, quite.

John vii. 8. My time is not yet *full* come. R. V. 'not yet fulfilled.'

FULLER (Lat. *fullo*), a bleacher. 2 Ki. xviii. 17; Mal. iii. 2; Mark ix. 3. The verb to *full* is now used only in the sense of *beating* cloth in order to felt the wool together.

FURTHERANCE (Philip. i. 12, 25), a noun formed from a comparative of *fore*; a helping forward, progress as in R. V.

G.

GAD (A. S. *gað*, the point of a weapon, a *goad*), to rove about restlessly and without purpose, to ramble idly. Jer. ii. 36.

GAINSAY (A. S. *gegn* = against, and *say*), to contradict. Luke xxi. 15.

GALLANT (Isa. xxxiii. 21), It. and Sp. *gala* = fine; gay, splendid, magnificent. The 'galley with oars,' and the 'gallant ship,' are ships of war.

Where we, in all her trim, freshly beheld
Our royal, good and *gallant* ship.—Shak.
Temp. v. 237.

GARNER (Lat. *granaria*), the old form of *granary*, a storehouse or barn for *grain*. Psa. cxliv. 13; Joel i. 17; Matt. iii. 12; Lu. xiii. 17.

Wel cowde he kepe a *gerner* and a bynne.—
Chauc. *Prol.* 593.

Barns and *garners* never empty.—Shak.
Temp. iv. 111.

GARNISH (Fr. *garnir*, to furnish), to embellish, adorn. 2 Chron. iii. 6; Job xxvi. 13; Matt. xii. 44; xxiii. 29. R. V. has 'adorn' in Rev. xxi. 19.

GENDER (Lat. *generare*, to breed), to engender, beget. Job xxi. 10; xxxviii. 29; 2 Tim. ii. 23; also to copulate, Lev. xix. 19. The *d* in this word is excrement, as is often the case after *n* in English; comp. *tender* from Lat. *tener*.

GENERALLY (Lat. *generalis*, relating to all), not in the looser sense of partially, but in the strict sense of *the whole kind*, collectively, universally, without exception.

It may not well be denied that all actions of men endued with the use of reason are *generally* either good or evil.—
Hooker, *Eccles. Pol.* ii. 8. l.

2 Sam. xvii. 11. Therefore I counsel that all Israel be *generally* gathered unto thee, from Dan even to Beersheba. Jer. xivii. 38.

GENERATION (Lat. *generare*, to breed), brood, progeny, R. V. 'offspring.'

Is love a *generation* of vipers?—Shak. *Troil and Cress.* iii. 1. 146.

Matt. iii. 7. O *generation* of vipers, who hath warned you to flee from the wrath to come? Chap. xii. 34; xxiii. 33; Lu. iii. 7.

GENERATIONS (Heb. *Toledoth*), genealogy, family history (Num. i. 20, 22, &c.) In Gen. ii. 4, it means the history of the origin of the heavens and the earth. The phrase, 'these are the generations,' is used to mark off the great sections or divisions of the Book of Genesis, and occurs whenever a fresh individual is mentioned as the head of a family whose history is to be recorded. These sections of the Book of Genesis are, 1. Toledoth of Adam (v. 1); 2. Toledoth of Noah (vi. 9); 3. Toledoth of the sons of Noah (x. 1); 4. Toledoth of Shem (xi. 10); 5. Toledoth of Terah (xi. 27); 6. Toledoth of Ishmael (xxv. 12); 7. Toledoth of Isaac (xxv. 19); 8. Toledoth of Esau in Mount Seir (xxxvi. 9); 9. Toledoth of Jacob (xxxvii. 2).

GHOST (A. S. *gast*, a spirit), the spiritual part of man, the soul, life. 'To give up the ghost,' 'yield up the ghost'=to breathe out the spirit, expire, die. Gen. xxv. 8, 17; xlix. 33; Mark xv. 37, 39; Acts v. 5, 10.

Then gins her grieved *ghost* thus to lament and mourne.—Spens. *F. Q.* i. 7. 21.

The noble gentleman *gave up the ghost*.—Shak. 3 *Hen. VI.* ii. 3. 22.

GIER-EAGLE (Du. *gier*, a vulture, and Old Fr. *aigle*, an eagle), a bird of prey, supposed to be the white carrion vulture of Egypt. Lev. xi. 18; Deut. xiv. 17.

GIFT, a bribe. 'To bring gifts'=pay tribute (2 Sam. viii. 2, 6; 1 Chron. xviii. 2).

Exod. xxiii. 8. Thou shalt take no *gift*: for the *gift* blindeth the wise, and perverteth the words of the righteous. Deut. xvi. 19; 2 Chron. xix. 7; Prov. xv. 27; xvii. 23; xxix. 4; Isa. i. 23.

GIN (contracted from Fr. *engin*, a machine), a trap, snare.

Psa. cxli. 9. Keep me from the snares which they have laid for me, and the *gins* of the workers of iniquity. Job xviii. 9; Psa. cxl. 5; Isa. viii. 14; Amos iii. 5.

GIVE THE HAND, to submit, surrender (Jer. l. 15; Lam. v. 6; Ezek xvii. 18), to swear friendship, promise fidelity (2 Ki. x. 15; Ezra. x. 19).

GLAD (A. S. *glæd*, shining), to gladden, cheer. See Psa. xxi. 6 (*marg.*)

Kind Rome, that hast thus lovingly reserved

The cordial of mine age to *glad* my heart
—Shak. *Tit. And.* i. 166.

Psm. xlv. 4.

A river is, whose streams do *glad*
the city of our God.

GLEDE (Deut. xiv. 13), akin to A. S. *glidan*=glide; a bird of the hawk or vulture species, so called from its *gliding* motion and easy flight.

GLISTERING (Dut. *glisteren*, to shine), glistening, glittering (1 Chron. xxix. 2). R. V. has 'dazzling' in Lu. ix. 29.

In *glistering* gold and peerelesse pretious stone.—Spens. *F. Q.* i. 4. 8.

GLORY, applied to man=the tongue or organ of speech; or perhaps the heart, mind.

Psa. xxx. 12. To the end that my *glory* may sing praise to thee, and not be silent. Psa. xvi. 9; lvii. 8; cviii. 1.

GO ABOUT, to attempt, endeavour, 'seek' (John vii. 25).

He that *goeth about* to persuade a multitude, that they are not so well governed as they ought to be, shall never want attentive and favourable hearers.—Hooker, *Eccl. Pol.* i. 1. 1.

Acts ix. 29. They *went about* to slay him. John vii. 19, 20; Acts xxi. 31; xxiv. 6; xxvi. 21; Rom. x. 3. R. V. John vii. 19, 20; Acts xxi. 31; Rom. x. 3, 'seek'; Acts xxiv. 6; xxvi. 21, 'assay.'

GOAD (A. S. *gad*), a stick or pole about eight feet long, with a sharp iron point at one end for driving oxen, and a small spade at the other for cleaning the earth from the ploughshare (Judg. iii. 31; 1 Sam. xiii. 21; Eccles. xii. 11). The phrase 'to kick against the pricks' (Acts ix. 5), which R. V. omits, is a proverbial expression, pointing to restive oxen kicking against the goads, and significant of that impotent rage which hurts itself instead of its object.

GO BEYOND, to overreach, circumvent, deceive.

O Cromwell,

The king has *gone beyond* me.—Shak.
Hen. VIII. iii. 2. 409.

1 Thess. iv. 6. That no man *go beyond* and defraud his brother in any matter.
R. V. 'transgress'; R. Vm. 'overreach.'

GODS, applied in some instances to judges or rulers. Exod. xxii. 28; Psa. lxxxii. 1, 6; John x. 34, 35.

GOING, walk, course of life, behaviour.

Prov. xiv. 15. The prudent man looketh well to his *going*.

GO TO, an exclamation employed to call attention, like the Latin *agedum*, 'come now.' Gen. xi. 3, 4, 7; 2 Ki. v. 5; Eccles. ii. 1; Isa. v. 5; Jas. iv. 13; v. 1.

Goe to then, O thou far renowned sonne
Of great Apollo, shew thy famous might.
—Spens. *F. Q.* i. 5. 43.

GOOD (1 Chron. xxix. 3; 1 John iii. 17), A. S. *gód*, Ger. *gut*; goods, possessions, wealth.

Som'tym his *good* is drenched in the see,
And som'tym comth it sauf unto the
londe.—Chauc. *Chan. Y-m. Tale*, 949.
To make him lyve by his propre *good*.—
Chauc. *Protr.* 531.

GOODLINESS, beauty, grace, excellence.

Isa. xl. 6. All flesh is grass, and all the
goodliness thereof is as the flower of
the field.

GOODLY, good-looking, comely, handsome. So, 'goodlier' (1 Sam. ix. 2); 'goodliest' (1 Sam. viii. 16; 1 Ki. xx. 3).

A *goodly* person, and could menage faire
His stubborne steed with curbed canon
bit.—Spens. *F. Q.* i. 7. 37.

Gen. xxxix. 6. Joseph was a *goodly*
person, and well favoured. Exod. ii.
2; 1 Sam. ix. 2; xvi. 12; 1 Ki. i. 6; Psa.
lxxx. 10.

GOODMAN, the master or head of a house, commonly applied in Old Eng. to such as were below the rank of gentry. Matt. xx. 11 (R. V. 'householder'); xxiv. 43 (R. V. 'master'); Mk. xiv. 14.

If that the *good-man*, that the bestes
oweth,

Wol every wike, er that the cok him
croweth,

Fastinge, drinken of this welle a
draughte.—Chauc. *Pard.* *Protr.* 361.

GOSPEL (A. S. *godspell*, from *god*, God, and *spell*, a story—thus literally = God-story, *i.e.* the story of the life of Christ), (1) the *good news* concerning Christ and his salvation, Matt. iv. 23; ix. 35; Mark i. 14; Acts xx. 24; Rev. xiv. 6; (2) the gospel-history, the record of Christ's life and teaching, Mark i. 1. In old writers the four evangelists are called 'Gospellers'—a term which was afterwards applied in reproach to the followers of Wycliffe, and is now seldom used except in ritual language, to denote those who read the Gospel at the altar in the Communion Office.

I wole you seyn, withouten drede,
What men may in the Gospel rede,

Of Seynt Mathew the gospelere.—Chauc.
Romaunt of the Rose, 6888 (*Ald. Ed.*)

The persecution was carried on against
the *gospellers* with much fierceness by
those of the Roman persuasion.—
Strype, *Mem. of Archb. Cranmer*. B. iii.
ch. 16.

GOVERNOR (Lat. *gubernare*), ahelmsman, steersman, Jas. iii. 4. 'Governor' or 'ruler of the feast' (John ii. 8, 9), probably a friend of the bridegroom, appointed to superintend the preparation and management of the feast. See **Deputy**.

GRACE (Lat. *gratia*), in its literal sense, favour, kindness, kind regard.

But if that thou be such, as I thee see,
Of *grace* I pray thee, give to eat and
drinke to mee.—Spens. *F. Q.* ii. 7. 59.

Gen. xxxix. 4. Joseph found *grace* in his
sight, and he served him. Ruth ii. 2,
10; Esth. ii. 17.

GRACIOUS, graceful, beautiful, attractive. See under **Favour**.

There was not such a *gracious* creature
born.—Shak. *K. John*, iii. 4. 81.

Prov. xi. 16. A *gracious* woman retaineth
honour. Jer. xxii. 23.

GRAFF (Fr. *greffer*; old form of *graft*, a corruption of past part. *grafted*), to make an incision in a tree, and insert in it a shoot or bud of another. Rom. xi. 17, &c.

Nay, you shall see my orchard, where, in
an arbour, we will eat a last year's
pippin of my own *grafting*.—Shak. 2
Hen. IV. v. 3. 3.

GRASSHOPPER (A. S. *gærshoppa*).
See **Locust**, 1, 3, and 4.

GREAT CONGREGATION, the whole body of Israelites, especially when convened for religious objects. *Psa.* xxii. 25; xxxv. 18; xl. 9, 10. *Comp.* 1 *Ki.* viii. 65; 2 *Chron.* vii. 8; xxx. 13; *Ezra* x. 1.

GREAVES (1 *Sam.* xvii. 6), defensive armour for the legs, anciently spelt 'greves,' being derived from Norm. *F. greve*, the shin.

Then put on all thy gorgeous arms, thy helmet

And brigandine of brass, thy broad habergeon,

Vant-brace and *greaves* and gauntlet.—*Milt. Sam. Agon.* 1121.

GRECIA (*Dan.* viii. 21; x. 20; xi. 2), Greece.

GRECIANS (*Acts* vi. 1; ix. 29; xi. 20) not Greeks, but Grecian Jews, or Jews of the Dispersion, Greeks who had become Jews, the 'Hellenists' of the Greek Testament, who spoke Greek as their ordinary tongue, and used the Septuagint version of the Old Testament. See **Hebrews**.

GREEKS (*Mark* vii. 26; *Acts* xvi. 1, 3; xix. 10, 17; xx. 21; xxi. 28; *Rom.* i. 16; 1 *Cor.* i. 22-24; *Gal.* iii. 28). Gentiles. All that were not Jews were Greeks. The term is also used to designate Gentile converts to Judaism, or Greek *proselytes* (*John* xii. 20; *Acts* xiv. 1; xvii. 4, 12; xviii. 4). In *Rom.* i. 14 it may denote Gentiles specially of the Greek race.

GRIEF (*Lat.* *gravis*, heavy), bodily pain as well as mental sorrow.

And all the while most heavenly melody
About the bed sweet musicke did divide,
Him to beguile of *griefe* and agony.—
Spens. F. Q. i. 5. 17.

Isa. liii. 8. A man of sorrows, and acquainted with *grief*. *Ver.* 4.

GRIEVE, to inflict bodily pain, to wound, hurt.

And scourging th' emptie ayre with his long traine,
Through great impatience of his *grieved* hed.—*Spens. F. Q. i.* 8. 17.

Gen. xlix. 23. The archers have sorely *grieved* him.

GRIEVOUS, painful, severe.

Why, then, let *grievous*, ghastly, gaping wounds

Untwine the Sisters Three!—*Shak. 2 Hen. IV.* ii. 4. 212.

Jer. x. 19. Woe is me for my hurt! my wound is *grievous*. *Gen.* xii. 10.

GRIEVOUSLY, severely, sorely. *Isa.* ix. 1; *Jer.* xxiii. 19; *Matt.* viii. 6; xv. 22.

If it were so, it was a grievous fault,
And *grievously* hath Cæsar answer'd it.—
Shak. Jul. Cæs. iii. 2. 85.

GRISLED (*Fr.* *gris*, grey), now spelt *grizzled*, grey or mixed with grey, spotted, *Zech.* vi. 3, 6. Chaucer has 'grys' = grey, *Can. Yeo. Prol.* 559.

His *griesie* lockes, long growen and unbound,

Disordered hong about his shoulders round.—*Spens. F. Q. i.* 9. 35.

GRUDGE (Old *Fr.* *groucher*, to murmur), to grumble, *R. V.* 'murmur,' now to give or take reluctantly.

Why *grucchen* we? why have we hevynesse?—*Chauc. Knightes Tale*, 8060.

Psa. lix. 15. Let them wander up and down for meat, and *grudge* if they be not satisfied. *Jas.* v. 9; 1 *Pet.* iv. 9.

GUILTY (*A. S.* *gyldan*, to pay). In modern English, almost always followed by the crime which a man has committed; but in older use, by the punishment which the man deserved, and so = worthy of. *Num.* xxxv. 31; *Matt.* xxvi. 66; *Mark* xiv. 64.

H.

HABERGEON, diminutive of *hauberk*, *A. S.* *heals-beerga* = neck-covering; a small coat of mail for the neck and breast. *Exod.* xxviii. 32; xxxix. 23; 2 *Chron.* xxvi. 14; *Neh.* iv. 16; *Job* xli. 26. Chauc. (*Sir Thopas*, 2050) distinguishes it from *hauberk*, which was a coat of ringed mail worn above the habergeon:—

And next his shert an aketoun,

And over that an *habergeoun*

For percinge of his herte;

And over that a fyn *hauberk*. (*Ald. ed.*)

HAFT (*A. S.* *hæft*, that by which anything is held), a handle. *Judg.* iii. 22.

HALE (*Lu.* xii. 58; *Acts* viii. 3), old form of *haul*, to drag or pull by force.

I'll *hale* the Dauphin headlong from his throne.—*Shak. 1 Hen. VI.* i. 1. 149.

HALL. See **Prætorium**.

HALLELUJAH. See **Alleluia**.

HALT, A. S. *healt*; (1) as an adjective, lame, crippled (Matt. xviii. 8; Lu. xiv. 21; John v. 3); (2) as a verb, to limp, be unsteady, be in doubt, hesitate (Gen. xxxii. 31; 1 Ki. xviii. 21); to fail, falter, backslide (Psa. xxxviii. 17; Jer. xx. 10).

HAM (Psa. lxxviii. 51; cv. 23, 27; cvi. 22), Egypt.

HAP (Ruth ii. 3), chance, accident, fortune.

But yet his lady did so well him cheare,
That hope of new good *hap* he gan to
feele.—Spens. *F. Q.* i. 3. 34.

HAPLY, by *hap*, perchance, perhaps. 1 Sam. xiv. 30; Mark xi. 13; Lu. xiv. 29; Acts v. 39; xvii. 27; 2 Cor. ix. 4 (where R. V. has 'by any means').

HARD, not easy, difficult. Gen. xviii. 14; Exod. xviii. 26; 1 Ki. x. 1; Jer. xxxii. 17, 27; Dan. v. 12; Mark x. 24; 2 Pet. iii. 16.

HARDEN, to make obdurate. Exod. iv. 21; xiv. 17; Psa. xcv. 8.

HARDLY, not easily, with difficulty, now generally=scarcely.

So *hard'y* he the flitted life does win
Unto her native prison to retourne.—
Spens. *F. Q.* i. 7. 21.

Matt. xix. 23. Verily I say unto you, that
a rich man shall *hardly* enter into the
kingdom of heaven. Lu. ix. 39; Acts
xxvii. 8.

HARDNESS, hardship, trials, afflictions.

Plenty and peace breeds cowards: *hard-*
ness ever

Of hardness is mother.—Shak. *Cymb.* iii.
6. 21.

2 Tim. ii. 3. Thou therefore endure
hardness, as a good soldier of Jesus
Christ.

HARNESS (Fr. *harnois*, akin to A. S. *iren*, iron), body-armour, now the trappings of a horse.

At least we'll die with *harness* on our
back.—Shak. *Wacch.* v. 5. 52.

1 Ki. xx. 11. Let not him that girdeth on
his *harness* boast himself as he that
putteth it off.—2 Chron. ix. 24; xviii.
33.

HARNESSED, equipped, perhaps in martial array, in ranks, or 'by five in a rank' (*marg.*)

Exod. xiii. 18. The children of Israel
went up *harnessed* out of the land of
Egypt.

HATE, not always in the strongest sense, but to be cold and indifferent to, to love less than some favourite object.

Matt. vi. 24. No man can serve two
masters: for either he will *hate* the one,
and love the other; or else he will hold
to the one, and despise the other.

Lu. xiv. 26. If any man come to me, and
hate not his father, and mother, and
wife, and children, and brethren, and
sisters, yea, and his own life also, he
cannot be my disciple.

Rom. ix. 13. Jacob have I loved, but
Esau have I *hated*. Dent. xxi. 15;
John xii. 25.

HEADY (2 Tim. iii. 4), violent, or 'headstrong,' as in R. V. In Acts xix. 36, the Greek word is rendered 'rashly'; R. V. 'rash.'

Never came reformation in a flood,
With such a *heady* currence, scouring
faults.—Shak. *Hen. V.* i. 1. 34.

HEAL (A. S. *hælan*, to make whole), (1) to restore to prosperity.

2 Chron. vii. 14. Then will I hear from
heaven, and will forgive their sin, and
will *heal* their land.

(2) in a moral sense, to remove, pardon.

Jer. iii. 22. Return, ye backsliding
children, and I will *heal* your back-
slidings. 2 Chron. xxx. 20; Hos. vii. 1;
xiv. 4.

HEALTH, saving health, salvation. In the same sense 'healing' (Mal. iv. 2).

Sele thou to my soule, I am thin *helthe*.
Wyciffe, Psa. xxxv. 3.

Psm. xviii. 46.
God lives, bless'd be my Rock; the God
of my *health* praised be.

Psm. xxvii. 1; lxxxv. 4; xcvi. 2; cxviii.
15; cxxxii. 16; Psa. lxxvii. 2.

HEART (akin to Ger. *herz*, Lat. *cor*); with us, the seat of the affections and emotions; but with the Hebrews, the seat also of the understanding or intellect. See **BOWELS**.

1 Ki. x. 24. All the earth sought to
Solomon, to hear his wisdom, which
God had put in his *heart*.

Hos. vii. 11. Ephraim also is like a silly
dove without *heart*. Exod. xxxv. 35; 1
Ki. iii. 9; Isa. vi. 10; Ezek. xiii. 2; Hos.
iv. 11; Lu. xxiv. 25.

HEAVINESS (Ezra ix. 5; Rom. ix. 2; 1 Pet. i. 6), sadness, grief, sorrow.

HEAVY (1 Ki. xiv. 6; Matt. xxvi. 37), sad, troubled, sorrowful.

HEBREWS (Acts vi. 1; 2 Cor. xi. 22; Philip. iii. 5). pure Jews, born such, whether dwelling in Palestine or elsewhere, who spoke the Aramaic language, and used the Hebrew Scriptures. The point of difference between the Hebrew and the Hellenist or Grecian lay, not in place of habitation, but in language and in relation to the national Jewish character.

HEELS, perhaps supplanters, insidious adversaries. Others make it = false steps, errors

Psa. xlix. 5. The iniquity of my *heels* shall compass me about.

HELL (A. S. *helan*, to hide), the hidden or unseen place, the world of the dead. In the New Test., the equivalent of two distinct Greek terms. (1) *Hades*, answering to the Hebrew *Sheol* (Job xi. 8; Psa. lxxxvi. 13; cxvi. 3; Prov. xxiii. 14; Isa. xiv. 9, 15; Ezek. xxxii. 21, 27; Amos ix. 2; Jonah ii. 2; Hab. ii. 5), the invisible world generally, the state of disembodied spirits, both good and bad. Matt. xi. 23; xvi. 18; Lu. xvi. 23; Acts ii. 27, 31; Rev. i. 18; vi. 8; xx. 13, 14; (2) *Gehenna*, the place of future punishment, Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Lu. xii. 5; Jas. iii. 6. R. V. gives *Hades* for the former, and *hell* for the latter.

HELVE, the wooden handle of an axe, allied to *helm*, *haulm*, and *halbert*.

Deut. xix. 5. His hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the *helve*.

HEM (Exod. xxviii. 33, 34; xxxix. 24, 25, 26), the border or skirt of a garment, not merely an edge doubled down and sewed, as now. See **Fringe**.

HEREAFTER, henceforth, henceforward, from this time onwards.

We will establish our estate upon Our eldest, Malcolm, whom we name *hereafter*

The Prince of Cumberland.—Shak, *Macb.* i. 4. 38.

John xiv. 30. *Hereafter* I will not talk much with you. Matt. xxvi. 64; Lu. xxii. 69; John i. 51.

HIGH DAY, (1) broad daylight.

Gen. xxix. 7. Lo, it is yet *high day*, neither is it time that the cattle should be gathered together.

(2) a great or solemn day.

John xix. 31. For that sabbath day was an *high day*.

HIGH MINDED, haughty, proud, arrogant, now having honourable pride.

I will chastise this *high-minded* strumpet. —Shak. 1 *Hen. VI.* i. 5. 12.

Rom. xi. 20. Be not *high minded*, but fear. 1 Tim. vi. 17; 2 Tim. iii. 4 (where R. V. has 'puffed up').

HIS, used in Old Eng. for the neuter as well as the masculine of the possessive case. 'Its' appeared about the end of the 16th century, but was not generally adopted till the times of Charles II., or towards the close of the 17th century. It was just coming into use in Shakespeare's time, but the usual form in his writings is 'his.' The first writer that uses it freely is Sir Thomas Browne (*b.* 1605, *d.* 1682). Shak. has *it* for *its* (*Wint.* iii. 2, 101; *K. Lear*, i. 4. 236), and in the earlier Old Edd. *it own* for *its own* (*Temp.* ii. 1. 163; *Wint.* ii. 3. 178; *Hen. V.* v. 2. 40; *Hamlet* v. i. 244; *Ant. and Cleop.* ii. 7. 49). 'Its' does not occur in the Bible version of 1611, and the only passage in which it appears in modern editions is Lev. xxv. 5, where the original had, 'that which groweth of *it owne* accord.'

Dan. iv. 14. Hew down the tree, and cut off *his* branches, shake off *his* leaves, and scatter *his* fruit; let the beasts get away from under it, and the fowls from *his* branches.

Dan. vii. 9. His throne was like the fiery flame, and *his* wheels as burning fire.

1 Cor. xv. 38. But God giveth it a body as it hath pleased him, and to every seed *his* own body. Gen. i. 11; Lev. i. 6, 15; 2 Sam. vi. 17; Prov. xxiii. 31; Matt. v. 13; xxiv. 32; xxvi. 52; Acts xii. 10.

HISSING, the object hissed, an object of hissing or contempt.

Jer. xviii. 16. To make their land desolate, and a perpetual *hissing*. Jer. xix. 8; xxv. 9, 18; xxix. 18; li. 37; Mic. vi. 16.

HOISE (Acts xxvii. 40), to *hoist*, heave up, draw up. The *t* in 'hoist' is an exerescence, due to confusion with the past participle. Comp. **Graff**. Shak. has both forms. *Rich. III.* iv. 4. 529; *Ant. and Cleop.* iii. 10. 15.

HOLD, (1) a tower (Judg. ix. 46, 49); (2) a mountain fortress (1 Sam. xxii.

4; 2 Sam. v. 17); (3) a prison (Acts iv. 3; Rev. xviii. 2).

She is hard by with twenty thousand men;

And therefore fortify your *hold*, my lord.

—Shak. 3 *Hen. VI.* i. 2. 52.

He hath the jewel of my life in *hold*.—Shak. *1 am. of Shr.* i. 2. 119.

HOLDEN, the old past part. of *hold*, now *held*. Psal. xviii. 35; Isa. xlii. 14; Acts ii. 24.

I summon your grace to his majesty's parliament,

Holden at Bury the first of this next month.—Shak. 2 *Hen. VI.* ii. 4. 71.

HOLPEN, the old past part. of *help*, now *helped*. Shak. uses 'holp' both as a participle (*Temp.* i. 2. 63; *Much Ado* i. 1. 51; *Rich. II.* v. 5. 62; *Macb.* i. 6. 23) and as a preterite (*K. John*, i. 240; *Rich. III.* i. 2. 107; *Coriol.* v. 3. 63; *K. Lear*, iii. 7. 62).

He that is *holpen*, takes it for a fortune, and thanks the time.—Bac. *Ess.* p. 100, l. 14.

Psal. lxxxvi. 17. Thou, Lord, hast *holpen* me, and comforted me.—Psal. lxxxiii. 8; Isa. xxxi. 3; Dan. xi. 34; Lu. i. 54.

HONEST, Lat. *honestus*, honourable, decent, becoming.

The peple cam un-to the hous with-oute, And wondred hem in how *honest* manere

And tentifly she kepte hir fader dere.—Chauc. *Clerkes Tale*, 333.

Rom. xii. 17. Provide things *honest* in the sight of all men. 2 Cor. viii. 21; Philip. iv. 8; 1 Pet. ii. 12. R. V. gives 'honourable,' except in 1 Pet. ii. 12, where it has 'seemly.'

HONESTLY, honourably, decently, with propriety.

The body fette, and buried it by nyghte Among his othere seintes *honestly*.—Chauc. 2d *Nonnes Tale*, 549.

Rom. xiii. 13. Let us walk *honestly*, as in the day. 1 Thess. iv. 12; Heb. xiii. 18.

HONESTY, honourable or dignified conduct. R. V. 'gravity.'

I'll prove mine honour and mine *honesty*.—Shak. *Com. of Err.* v. 30.

1 Tim. ii. 2. That we may lead a quiet and peaceable life in all godliness and *honesty*.

HOSANNA, a Hebrew phrase signifying, 'Save, I pray thee,' or 'O. save now,' an exclamation of joy. Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13. Comp. Psal. cxviii. 25.

HOSEN (Dan. iii. 21), the old plural of *hose*, which formerly denoted breeches, or stockings, or both in one.

Hire *hosen* weren of fyn scarlet reed.—Chauc. *Prol.* 456.

HOSHEA (Deut. xxxii. 44), the original name of Joshua (Num. xiii. 8, 16).

HOUGH (A. S. *hōh*, the heel), to disable by cutting the strong sinews at the back of the hind legs, to hamstring (Josh. xi. 6, 9; 2 Sam. viii. 4; 1 Chron. xviii. 4); sometimes written *hock*; Shak. spells it *hox* (*Wint. Ta.* i. 2. 244).

HOURLY (Lat. *hora*, from Gk. *ώρα*, a definite space of time, an hour). The first use of this word is in the book of Daniel (chap. iii. 6; iv. 19; v. 5), where the original word does not denote a definite period of time, but a moment of time, the twinkling of an eye. It is only after the Babylonish captivity that the word 'hour' bears a definite meaning in the Bible; and therefore it is most probable that the Jews borrowed this mode of dividing time from the Chaldeans, from whom also it passed to the Greeks and Romans. In the New Test. the natural day, between sunrise and sunset, is divided into twelve equal parts (Matt. xx. 3-6; John xi. 9; Acts v. 7; xix. 34), the length of which varied with the season of the year. In like manner, the hours of the night are counted from sunset to sunrise (Acts xvi. 33; xxiii. 23). The equinoctial hours did not come into use until the fourth century. The word *hour* is sometimes used in Scripture to mean a fixed season or opportunity (Lu. xxii. 53; John ii. 4; v. 25).

HOWBEIT (Judg. iv. 17; Isa. x. 7), *be it how* it may, notwithstanding, nevertheless.

Howbeit undoubtedly a proper and certain reason there is of every finite work of God, inasmuch as there is a law imposed upon it.—Hooker. *Eccl. Pol.* i. 2. 4.

HUNGERBITTEN (Job xviii. 12), weakened by hunger.

HUSBAND (A. S. *hūsbonða*; Icel. *hūsbondi*, from *hús*, a house, and *búandi*, pres. part. of *búa*, to inhabit ~no radical connection with our

band or *bond*, but with Dan. *bonde*, a peasant, and our *boor*), the *inhabitant* or occupier of a *house*, master of a house or family, householder. In Matt. i. 19, a man to whom a woman is betrothed, husband by anticipation. The Jews regarded betrothed persons as husband and wife, though the marriage had not been consummated.

In old writers, 'husband' was used also as a noun—a farmer, and as a verb—to farm, cultivate.

Like as a withered tree, through *husbands* toyle,

Is oiten scene full freshly to have florisht.
—Spens. *F. Q.* iv. 3. 29.

For as a farmer cannot *husband* his ground so well, if he sit at a great rent; so the merchant cannot drive his trade so well, if he sit at great usury.—Bac. *Ess.* p. 169, l. 12.

HUSBANDMAN (Gen. ix. 20; Jer. li. 23; John xv. 1), occupier of a farm, tiller of land, farmer.

Syk lay the *housbond man*, whos that the place is,

Bedred upon a couche lowe he lay.—
Chauc. *Somp. Ta.* l. 60. (*Ald. ed.*)

HUSBANDRY (2 Chr. xxvi. 10; 1 Cor. iii. 9), cultivation, or the field cultivated, R. V. = 'tilled land.'

HYSSOP (Heb. *ēzōbh*). The thorny caper (*capparis spinosa*) is the only known plant which answers to all that is said in Scripture of the hyssop (1 Ki. iv. 33). It was much used in the purifications under the Mosaic law (Exod. xii. 22; Lev. xiv. 4, 6, 49, 51, 52; Num. xix. 6, 18; Heb. ix. 19). To 'purge with hyssop' (Psa. li. 7) is an emblem of spiritual purification.

I.

IDOL (Gr. *eidōlon* = semblance), as an adjective, vain, empty, worthless.

Zech. xi. 17. Woe to the *idol* shepherd that leaveth the flock!

IF SO BE (Josh. xiv. 12; Jer. li. 8; Hos. viii. 7), if it be so that, if that, if.

If *so be* thou darest not this.—Shak.
Coriol. iv. 5, 98.

ILL FAVOURED (Gen. xli. 3, 4, 19, 21, 27), ill-looking, ugly, deformed. Scotch, 'ill-favour'd.'

'Tis such fools as you
That makes the world full of *ill-favour'd*
children.—Shak. *As You Like It*, iii.
5, 53.

IMAGERY (Lat. *imago*, a likeness), devices or figures in tapestry, painting, or sculpture. 'Chambers of imagery' (Ezek. viii. 12), probably rooms whose walls were decorated with painted figures of idols.

It was well said by Themistocles to the King of Persia; That speech was like cloth of Arras, opened, and put abroad; whereby the *imagery* doth appeare in figure; whereas in thoughts, they lie but as in packs.—Bac. *Ess.* p. 111, l. 34.

IMAGINE, to devise, contrive, plot.

Job. xxi. 27. Behold, I know your thoughts, and the devices which ye wrongfully *imagine* against me. Gen. xi. 16; Psa. x. 2; xxi. 11; xxxviii. 12; lxii. 3; cxl. 2; Prov. xii. 20; Hos. vii. 15; Nahum i. 9, 11; Zech. vii. 10; viii. 17.

IMAGINATION, a device.

Prov. vi. 18. An heart that deviseth wicked *imagination*s. Lam. iii. 60, 61.

IMPLEAD (Acts xix. 38), to *put in a plea*, indict, sue at law, bring an action against, R. V. 'accuse.'

IMPOTENT (Lat. *impotens*), powerless, invalid. John v. 3, 7; Acts iv. 9; xiv. 8.

INCONTINENT (2 Tim. iii. 3), Lat. *incontinens* = not holding in; unrestrained in *any* passion, without self-control, as in R. V.

INCREASE (Lat. *cresco* = grow), as a noun, (1) produce of the earth (Gen. xlvii. 24; Lev. xxvi. 4; Deut. xxxii. 13; Prov. xiv. 4); (2) interest of money (Lev. xxv. 36; Ezek. xviii. 8, 13, 17; xxii. 12).

INDITE (Lat. *dictare*, to dictate for writing), to compose (Psa. xlv. 1). The spelling *indict* is restricted to the meaning 'to accuse.'

INFORM (Lat. *informare*, to shape), to mould or train the mind, instruct. Dan. ix. 22.

'Twere good
You lean'd unto his sentence with what
patience
Your wisdom may *inform* you.—Shak.
Cymb. i. 1, 79.

INHABITERS (Lat. *in-habitare*, to dwell in), inhabitants. Rev. viii. 13; xii. 12.

Being attempted by the brutish *inhabiters*
of it.—Boyle, *Works*, Vol. V. p. 265.

INJURIOUS (Lat. *injurius*, wrongful), insolent in wrong-doing, 1 Tim. i. 13. Bacon couples 'injury' with 'insolency' (*Adv. of Learn.*, p. 236, l. 30). Call me their traitor! Thou *injurious* tribune!—Shak. *Coriol.* iii. 3. 69.

INN (Gen. xlii. 27; xliii. 21; Exod. iv. 24; Lu. ii. 7; x. 34), a halting place, lodging, either in the open air or under a roof.

INNOCENTS (Lat. *in-nocens*, harmless), innocent persons (Jer. ii. 34: xix. 4), now always employed contemptuously, except in the case of little children.

INQUISITION (Lat. *inquisitio*, a searching for), inquiry, search. Deut. xix. 18; Esth. ii. 23; Psal. ix. 12.

And let not search and *inquisition* quail
To bring again these foolish runaways.—
Shak. *As You Like It*, ii. 2. 20.

INSTANT (Lat. *instans*, present, urgent), intent, urgent, importunate, earnest. Hooker has 'instancy' = earnestness (*Eccl. Pol.* i. 10. 14).

Lu. xxiii. 23. They were *instant* with loud voice, requiring that he might be crucified. Rom. xii. 12; 2 Tim. iv. 2.

INSTANTLY, urgently, R. V. 'earnestly,' without reference to time.

He ment to make them know their follies
prise,

Had not those two him *instantly* desired
T' assuage his wrath, and pardon their
mesprise.—Spens. *F. Q.* iv. 9. 35.

Lu. vii. 4. When they came to Jesus,
they besought him *instantly*. Acts
xxvi. 7.

INTELLIGENCE (Lat. *intelligere*, to understand), mutual understanding. 'To have intelligence' = to have a mutual understanding, to agree.

It hath beene well said, that the arch-flatterer, with whom all the petty flatterers have *intelligence*, is a mans selfe.—Bac. *Ess.* p. 37, l. 13.

Dan. xi. 30. He shall even return, and have *intelligence* with them that forsake the holy covenant.

INTEND (Lat. *intendere*, to stretch towards), (1) in a stronger sense than now, not merely to form a design, but to prosecute a design.

Josh. xxii. 33. The children of Israel blessed God, and did not *intend* to go up against them in battle.

Compare 'allow,' 'consent,' 'endeavour,' which once had a stronger meaning than now.

(2) To meditate, plot.

Psal. xxi. 11. They *intended* evil against thee. Psal. xxxv. 17.

INTREAT. See **Entreat.**

INVENTIONS (Lat. *invenio* = find), sinful schemes, wicked deeds.

Psa. xcix. 8. Thou wast a God that forgavest them, though thou tookest vengeance of their *inventions*. Psa. cvi. 29, 39; Eccles. vii. 29.

INWARD, intimate, confidential.

Who is most *inward* with the royal duke?
—Shak. *Rich. III.* iii. 4. 8.

Those *inward* counsellours, had need also, be wise men.—Bac. *Ess.* p. 85, l. 4.

Job. xix. 19. All my *inward* friends abhorred me.

INWARD PARTS, the inmost soul, the heart.

Psa. li. 6. Behold thou desirest truth in the *inward parts*. Job xxxviii. 36; Isa. xvi. 11.

INWARDS, the intestines, bowels. Exod. xxix. 13, 22; Lev. iii. 3, 9, 14.

The thought whereof
Doth, like a poisonous mineral, gnaw
my *inwards*.—Shak. *Oth.* ii. 1. 306.

IS NOT. See **Are Not.**

ISSUE (Lat. *exire*, to go out of), a flowing out, discharge. Lu. viii. 43, 44.

J.

JAH (Psa. lxxviii. 4), a poetic abbreviation of Jahveh, which is the proper spelling of Jehovah, the name which expresses God's covenant-faithfulness, and unchangeableness.

JANGLING (Old Fr. *jangler*, to prattle), idle talking, chattering.

That *jangleth* whan he scholde holde his pees.—Chauc. *Non. Pr. Ta.* 614.

1 Tim. i. 6. From which some having swerved have turned aside unto vain *jangling* (R. V. 'talking').

JAW TEETH (Prov. xxx. 14), the chewing teeth, molars, grinders, but probably in this instance, the incisors. Wycliffe's version has 'wang-teeth,' where *wang* = cheek. Jaw was formerly spelt *chaw*, being that which *chaws* or *chews*, and the Bible version of 1611 has *chaws* for *jaws* (Ezek. xxix. 4; xxxviii. 4), but the spelling was altered early in the 18th century.

The rest called *jaw-teeth* or grinders, are made flat and broad a top and withall somewhat uneven and rugged.—Ray. *Of the Creation*, pt. ii.

And still did chaw
Between his cankred teeth a venomous
tode,

That all the poison ran about his *chaw*.—
Spens. *F. Q.* i. 4. 30.

JEPHTHÆ (Heb. xi. 32), Old Test. (Judg. xi. 1) and R. V. Jephthali.

JEREMIAS (Matt. xvi. 14), or Jeremy (Matt. ii. 17; xxvii. 9), Old Test. (Jer. i. 1) and R. V. Jeremiah.

JESUS (Acts vii. 45; Heb. iv. 8), Old Test. Joshua, Jeshua or Jesus being the Greek mode of writing Joshua. R. V. gives 'Joshua.'

JEWRY (Dan. v. 13; Lu. xxiii. 5; John vii. 1), borrowed from the older English translations for Judæa, which R. V. now gives.

JONAS (Matt. xii. 39), Old Test. (Jon. i. 17) and R. V. Jonah.

JORAM (2 Ki. viii. 16), son of Ahab and successor of Ahaziah, also called Jehoram (2 Ki. i. 17; iii. 1, 6).

JOSAPHAT (Matt. i. 8), Old Test. (1 Ki. xv. 24) and R. V. Jehoshaphat.

JOSIAS (Matt. i. 10, 11), Old Test. (2 Ki. xxi. 24) and R. V. Josiah.

JOT (Matt. v. 18), the Hebrew letter *yod* or the Greek *iota*, the smallest in the alphabet, used proverbially to signify the least thing imaginable.

JOY (Lat. *gaudere*), to rejoice, formerly used both as a verb and a noun, but now only as a noun, except in poetry.

There is no man, that imparteth his *joyes* to his friend, but he *joyeth* the more.—Bac. *Ess.* p. 110, l. 33.

Isa. ix. 3. They *joy* before thee according to the *joy* in harvest. *Psa.* xxi. 1; *Psm.* v. 11; ix. 2; xx. 5; xxxv. 9; cxlii. 1; cxlix. 2; 2 Cor. vii. 13.

JUBILEE (Heb. *yôbel*, a shout of joy, blast of a trumpet—a word of doubtful origin, but probably from *yâbal*, to flow like a stream), a Hebrew festival, so called from the *streaming*, penetrating sound of the trumpets by which it was ushered in through all the land, on the tenth day of the seventh month, which was the great Day of Atonement. It occurred every fiftieth year, which was a year of *rest* for the soil, when there was neither seed-time, harvest, nor vintage (Lev. xxv. 8-12); and a year of *restitution*, when all heritable property that had been sold or mortgaged, except houses built in walled towns, reverted to the original owner (Lev. xxv. 13-34; xxvii. 16-24), and all slaves of Hebrew origin were set free (Lev. xxv. 39-55). It is called 'the year of liberty' in Ezek. xlv. 17.

JUDA (Lu. iii. 33; Heb. vii. 14), or Judas (Matt. i. 2, 3), Old Test. and R. V. Judah.

JUDGE (Lat. *judico*), to condemn.

Eleanor, the law, thou see'st hath *judged* thee;

I cannot justify whom the law condemns. *Shak.* 2 *Hen VI.* ii. 3. 15.

Lu. xix. 22. Out of thine own mouth will I *judge* thee, thou wicked servant.—*Rom.* ii. 1, 3; xiv. 3, 4.

JUDGMENTS. See Law.

JUSTIFY (Lat. *justificare*, to show to be just), to acquit, in a legal sense.

Prov. xvii. 15. He that *justifieth* the wicked, and he that condemneth the just, even they both are abomination to the Lord.

JUSTLE, same as *jostle*, frequentative of *joust*, to strike against, elash.

Nah. ii. 4. The chariots shall rage in the streets, they shall *justle* one against another in the broad ways.

K.

KERCHIEF (Ezek. xlii. 18, 21), better spelt *curchief* (Fr. *couvre-chef*), a cover for the head, head-dress, turban. The Scotch *curch* is a contracted form of this word.

Hire *keverchefts* ful fyne weren of grounde. —Chauc. *Prol.* iv. 53.

KINDREDS (A. S. *cyn*, kin, and *ræden*, condition), families, tribes, races, now used only in the singular to denote relations. *Psa.* xxii. 27: xvi. 7; Acts iii. 25 (R. V. 'families'); Rev. i. 7 (R. V. 'tribes').

KINE, *ky-ez*, a double plural form, used as the plural of cow, the Scotch *kye*. Gen. xxxii. 15; xli. 2; Deut. vii. 13; xxxii. 14; 1 Sam. vi. 7.

KNOP (Ger. *knopf*, a knob), an ornamental *knob*, in the form of a budding flower. Exod. xxv. 31, 33, 36. Chaucer has 'knoppe' = a button (*Romaunt of Rose*, 1080), and = a rose-bud (*Id.* 1702), like the Fr. *bouton*, a button, and also a bud.

KNOWLEDGE (A. S. *cnáwan*, Lat. *gnoscere*), understanding.

Psm. xlvii. 7.

For God is King of all the earth; with *knowledge* praise express.

KYTHE (A. S. *cythan*, to show), to show, show oneself, appear.

Sin ye so goodlich han been unto me,
And *kythed* to me so greet gentillesse.—
Chauc. *Chan. Yem. Ta.* 1054.

Psm. xviii. 26.

Pure to the pure, froward thou *kyth'st*
unto the froward wight.

L.

LABOURS (Jer. xx. 5), Lat. *labor*; possessions gained by labour, fruits or profits of labour.

LACE (Fr. *lacs*, Lat. *laqueus*, a noose, snare), a band. Exod. xxviii. 28, 37; xxxix. 31. In old writers spelt *las* and *laas*. Chaucer (*Knightes Tale*, 959) employs the word in the original sense of 'snare.'

LARGE MONEY, a large sum of money, a largess.

Matt. xxviii. 12. They gave *large money* unto the soldiers.

LATCHET (diminutive of *lace*, the former *t* being intrusive), the lace or thong which passed over the instep and fastened the shoe or sandal to the foot. The loosening, tying, or carrying of the shoe was a proverbial expression for the humblest service. 'Shoe-latchet' (Gen. xiv. 23), in a figurative sense = anything worthless.

Mark i. 7. There cometh one mightier than I after me, the *latchet* of whose shoes I am not worthy to stoop down and unloose. Lu. iii. 16.

LAUD (Lat. *laudare*), to praise. Rom. xv. 11; Psm. c. 4.

LAUGH TO SCORN, to deride.

The horn, the horn, the lusty horn
Is not a thing to *laugh to scorn*.—Shak.
As You Like It, iv. 2. 19.

2 Chron. xxx. 10. They *laughed* them to scorn, and mocked them. Neh. ii. 19; Job. xii. 4; xxii. 19; Psa. xxii. 7; Ezek. xxiii. 32; Matt. ix. 24.

LAW (A. S. *lagu*, lit. that which *lies* in its due place), (1) the whole revealed will of God, the Word of God. Psa. i. 2; xl. 8; xciv. 12; Isa. viii. 20; xlii. 21; John xii. 34; Rom. ii. 14. In Psa. xix. 7-9, and throughout Psa. cxix., various terms are employed to designate this law, such as 'testimonies,' 'precepts,' 'statutes,' 'commandments,' 'judgments,' &c.

(2) The Mosaic economy or dispensation, as distinguished from the Christian. John i. 17; Acts xiii. 39; xviii. 13; Rom. vi. 14; Heb. vii. 11, 19.

(3) The ceremonial law, strictly so called. Lu. ii. 27; Acts xv. 5, 24; Eph. ii. 15; Heb. ix. 22; x. 1.

(4) The moral law. Matt. xxii. 36; Lu. x. 26; John vii. 19; Rom. vii. 7, 12.

(5) The five books of Moses. Matt. v. 17; xii. 5; Lu. xxiv. 44; Acts. xiii. 15.

LAWYER. See **Scribes**.

LEARNED (a monosyllable=*learn't*), taught, R. V. 'instructed.' In this sense it occurs only in Acts vii. 22. In old authors, *to learn* means to give as well as to receive instruction; but it is now confined to the latter meaning. Similarly, the Mid. Eng. *leren*, to teach, was sometimes used in a reflexive sense.

For he would *learne*
The lyon stoup to him in lowly wise.—
Spens. *F. Q.* i. 6. 25.
Sweet prince, you *learn* me noble thankfulness.—Shak. *Much Ado*, iv. 1. 31.

LEASING (A. S. *leás*, false), falsehood, lying.

Charmes and force, *lesynges* and flaterye.
—Chauc. *Knightes Ta.* 1039.

Psa. iv. 2. How long will ye love vanity, and seek after *leasing*? Psa. v. 6.

LEAVE, followed by a gerund, to leave off, discontinue, cease.

Is not the leaf turn'd down where I *left* reading?—Shak. *Jul. Cæs.* iv. 3. 274.

Gen. xviii. 33. The Lord went his way, as soon as he had *left* communing with Abraham. Gen. xxix. 35; xxx. 9; xli. 49; Ruth i. 18; 1 Sam. ix. 5; Acts xxi. 32.

LEAVEN (Fr. *levain*), the ferment which *raises* the dough and makes it *lighter*. Exod. xii. 15, 19; xiii. 7; Matt. xiii. 33; xvi. 6; 1 Cor. v. 6.

LEES, that which *lies* at the bottom of any liquid, sediment, dregs. Wine that has been left 'on the lees,' and is then filtered off, is said to have a superior colour and flavour (Isa. xxv. 6). Wine that has 'settled on the lees' contracts the bitter flavour of the sediment, and is used figuratively of men settled in a sinful course (Jer. xlviii. 11; Zeph. i. 12).

LENTIL (Lat. *lens*), a small leguminous plant, somewhat like the vetch, cultivated for its seeds, which are small, dark-coloured, and disc-like. 2 Sam. xvii. 28; xxiii. 11; Ezek. iv. 9. The 'red pottage' for which Esau sold his birthright was a soup made from the seed of lentils (Gen. xxv. 34). The 'Revalenta Arabica' of shops is made of lentil flour; and the 'lens' of opticians is so named from its resemblance in shape to a lentil seed.

LET (A. S. *lettan*, to hinder), to make late, prevent, R. V. 'hinder,' 'restrain.' For 'let' as a noun = hindrance, see Spens. *F. Q.* i. 8. 13; Hooker, *Eccl. Pol.* i. 1. 1, i. 10. 2. In this sense it is still used in the legal phrase, 'without *let* or hindrance.' 'Let,' to allow, is from A. S. *lætan*.

He could not *let* her to dispose of her own.
—Bac. *Hen. VII.* p. 119, l. 12.

Exod. v. 4. Wherefore do ye, Moses and Aaron, *let* the people from their works? Isa. xliii. 13; Rom. i. 13.
2 Thess. ii. 7. Only he who now *letteth* will *let*, until he be taken out of the way.

LEVIATHAN, (1) in a generic sense, any huge sea-monster, Psal. civ. 26; (2) in a specific sense, most probably the crocodile, Job xli. 1; Psal. lxxiv. 14; Isa. xxvii. 1. For a graphic account of 'leviathan,' see the forty-first chapter of Job.

LEWD (A. S. *læwed*, lay), (1) originally, pertaining to the *laity* or common people, hence untaught, ignorant, as opposed to the *clergy*, R. V. 'vile.' The phrase, 'lered and lewed' = clergy and laity, taught and untaught (*P. Plowman*, B. iv. 11).

I stonde lyk a clerk in my pulpet,
And whan the *lewed* peple is down yset,
I preche, so as ye have herd bifore.—
Chauc. *Par. Prot.* 392.

Acts xvii. 5. The Jews which believed not, moved with envy, took unto them certain *lewed* fellows of the baser sort.

(2) Wicked, vicious, without reference, as now, to any particular vice.

Because you have been so *lewd* and so much engrafted to Falstaff.—Shak. 2 *Hen. IV.* ii. 2. 66.

Psm. lxxiii. 8.

They are corrupt; their talk of wrong both *lewd* and lofty is.

Psm. xvii. 9; lv. 3; lxxv. 10; xcii. 7; xciv. 3; cvi. 29; cxix. 119.

LEWDNESS, wickedness, vice in general, R. V. 'villany.'

Acts xviii. 14. If it were a matter of wrong or wicked *lewdness*, O ye Jews, reason would that I should bear with you.

LIBERTINES (Acts vi. 9), the Roman *libertini* or freedmen, Jews who had been slaves to Romans, and had been freed by their masters. Freemen by birth and the sons of *libertini* were called *ingenui*.

LIFT (Gen. vii. 17; xiv. 22), for *lifted*, the past part. of *to lift*. Verbs ending in *t* and *d* have a tendency to drop the participial suffix.

LIFTED UP, elevated mentally, encouraged, either in a good or in a bad sense.

2 Chron. xvii. 6. His heart was *lifted up* in the ways of the Lord.

2 Chron. xxvi. 16. His heart was *lifted up* to his destruction.

To 'lift up the heel against' (Psal. xli. 9), a metaphor taken probably from a horse that kicks his master. Our Lord applies it to Judas (John xiii. 18).

LIGHT (akin to Lat. *lux*), (1) as a noun, happiness, prosperity, favour.

Esth. viii. 16. The Jews had *light*, and gladness, and joy, and honour.

Psal. cxvii. 11. *Light* is sown for the righteous, and gladness for the upright in heart.

Psal. cxviii. 27. God is the Lord, which hath shewed us *light*.

(2) As an adjective, idle, worthless.

Judg. ix. 4. Abimelech hired vain and *light* persons.

Zeph. iii. 4. Her prophets are *light* and treacherous persons.

(3) As a verb, with the prep. *on* or *upon*, to fall in with, find. Gen. xxviii. 11; Ruth ii. 3; 2 Sam. xvii. 12; 2 Kings x. 15.

LIGHTEN, to enlighten, gladden, cheer.

Now the Lord *lighten* thee!—Shak. 2 *Hen. IV.* ii. 1. 208.

2 Sam. xxii. 29. The Lord will *lighten* my darkness. Ezra ix. 8; Psal. xiii. 3; xxxiv. 5; Prov. xxix. 13; Lu. ii. 32 (see R. V.); Rev. xviii. 1; xxi. 23.

LIGHTLY, soon, easily, readily, R. V. 'quickly.'

My wife is in a wayward mood to-day,
And will not *lightly* trust the messenger.—
Shak. *Com. of Err.* iv. 4. 5.

Mark ix. 39. There is no man which shall do a miracle in my name, that can *lightly* speak evil of me.

LIGHTNESS, lightness of mind, levity, R. V. 'fickleness.'

For feare she should of *lightnesse* be detected.—Spen. *F. Q.* iv. 12. 35.

Jer. xxiii. 32. And cause my people to err by their lies, and by their *lightness*. 2 Cor. i. 17.

LIKE, as an adverb, likely, followed by an infinitive.

You are *like* to lose your hair and prove a bald jerkin.—Shak. *Temp.* iv. 237.

Jer. xxxviii. 9. He is *like* to die for hunger in the place where he is.

LIKE, as a verb, (1) impersonally, to please, be pleasing to.

Amos iv. 5. For this *liketh* you, O ye children of Israel.

Deut. xxiii. 16; Esth. viii. 8.

(2) To approve, be pleased with.

1 Chron. xxviii. 4. Among the sons of my father he *liked* me to make me king over all Israel.

Chaucer has only the impersonal verb; Shakespeare has it in both senses.

LIKING, state or condition of body.

I'll repent, and that suddenly, while I am in some *liking*.—Shak. 1 *Hen. IV.* iii. 3. 6.

Job. xxxix. 4. Their young ones are in good *liking*. Dan. i. 10.

LIKEWISE, in like manner. See **Wise**.

Deut. xv. 17. And also unto thy maid-servant thou shalt do *likewise*. Judg. vii. 17; Matt. xvii. 12; Lu. xv. 7, 10; John v. 19; vi. 11; Rom. viii. 26; Tit. ii. 3, 6; Heb. ii. 14; Jude 8; Rev. viii. 12. R. V. Matt. xvii. 12; Lu. xv. 7, 10, 'even so;' John vi. 11; Tit. ii. 3, 6, 'likewise;' John v. 19; Rom. viii. 26; Heb. ii. 14; Jude 8; Rev. viii. 12, 'in like manner.'

LINES, the measuring lines by which an inheritance was marked off.

Psa. xvi. 6. The *lines* are fallen unto me in pleasant places; yea I have a goodly heritage. Comp. Psa. lxxviii. 55; Isa. xxxiv. 17.

LIST (A. S. *lystan*, to desire), to please, wish, choose. Often used impersonally in old authors. Thus Chaucer has 'me *list*' = it pleases me; 'him *luste*' = it pleased him; 'hem *leste*' = it pleased them; 'us *leste*' = it pleased us. Shak. invariably uses it as a personal verb.

And, when she *list* poure out her larger spright,

She would commaund the hasty sunne to stay.—Spen. *F. Q.* i. 10. 20.

Matt. xvii. 12. They knew him not, but have done unto him whatsoever they *listed*. Mark ix. 13; John iii. 8; Jas. iii. 4 (where R. V. has 'willeth').

LIVELY, living, now usually cheerful, active. R. V. gives 'living.'

And *lively* breath her sad brest did forsake.

—Spen. *F. Q.* i. 7. 20.

Acts vii. 38. Who received the *lively* oracles to give unto us. 1 Pet. i. 3.

1 Pet. ii. 5. Ye also, as *lively* stones, are built up a spiritual house. See ver. 4, where the word is rendered 'living.'

LIVING (Mark xii. 44; Lu. viii. 43; xv. 12, 30; xxi. 4), means of living, property, fortune.

Life, *living*, all is Death's.—Shak. *Rom. and Jul.* iv. 5. 40.

LIVING WATERS, spring waters, always running, never dry. In Gen. xxvi. 19 translated 'springing water.'

Cant. iv. 15. A fountain of gardens, a well of *living waters*, and streams from Lebanon. Jer. ii. 13; xvii. 13; Zech. xiv. 8.

LOCUST. Several Hebrew words, in themselves very indefinite, and variously rendered in our Eng. version, are employed to designate the locust in its different species and stages of existence. 1. *Arbeh* (a multitude), used both in a collective and a specific sense. This is the locust of the Egyptian plague (Exod. x. 4-15); also rendered 'grasshopper' (Judg. vi. 5; vii. 12; Job xxxix. 20; Jer. xlv. 23). 2. *Gázâm* (the gnawer), a creeping locust, without wings, rendered 'palmerworm' (Joel i. 4; ii. 25; Amos iv. 9). 3. *Gôb* (the creeper, or one that issues out of earth), a wingless species of devouring locust (Isa. xxxiii. 4); also rendered 'grasshopper' (Amos vii. 1; Nah. iii. 17). 4. *Hhâgâb* (the hider or veiler, one that covers the ground), a winged edible locust (2 Chron. vii. 13); also rendered 'grass-hopper' (Lev. xi. 22; Num. xiii. 33; Eccl. xii. 5; Isa. xl. 22). 5. *Hhargôl* (the leaper), a winged edible locust, wrongly rendered 'beetle' (Lev. xi. 22). 6. *Hhâsîl* (the devourer), rendered 'caterpillar' (1 Ki. viii. 37; 2 Chron. vi. 28; Psa. lxxviii. 46; Isa. xxxiii. 4; Joel i. 4; ii. 25). 7. *Solâm* (the consumer), a winged edible locust, rendered 'bald locust' (Lev. xi. 22). 8. *Tzelâtzal* (the tinkler), a species of locust which gives forth a tinkling sound (Deut. xxviii. 42). 9. *Yelek* (the lieker), a winged and hairy locust, rendered 'cankerworm' (Joel i. 4; ii. 25; Nah. iii. 15, 16), and

'caterpillar' (Psa. cv. 34; Jer. li. 14, 27). The locusts eaten by John the Baptist in the wilderness were the insects so called, and not the long sweet pods of the locust-tree. Matt. iii. 4; Mark i. 6. For a description of the ravages of locusts and the consequent fear and dismay among the inhabitants of the land, see the second chapter of Joel.

LOFT (A. S. *lyft*, the air, sky), an upper room or story in a house. 1 Ki. xvii. 19; Acts xx. 9.

LOOK IN THE FACE, to meet in battle.

2 Ki. xiv. 8. Come, let us *look* one another *in the face*.

LORD, when printed in capitals, stands for Jehovah (Gen. ii. 4, 5, 7, 8; Psa. cx. 1, &c). In the Book of Acts and in the Epistles of St Paul, it designates Jesus (Acts ix. 17; xviii. 9; xxiii. 11; Rom. x. 12; 1 Cor. ix. 5), except in Old Test. quotations or references, where it stands for Jehovah (Acts vii. 33, 49; Rom. iv. 8; ix. 29; 2 Cor. vi. 17, 18).

LOVER, a loving friend, now confined to one of the opposite sex.

He of Winchester
Is held no great good *lover* of the arch-
bishop's.—Shak. *Hen. VIII.* iv. 1. 104.
1 Ki. v. 1. Hiram was ever a *lover* of
David. Psa. xxxviii. 11; lxxxviii. 18.

LUCAS (Philem. 24), the same as Luke (Col. iv. 14; 2 Tim. iv. 11). R. V. now gives Luke.

LUCRE (Lat. *lucrum*, gain), profit, gain in money, always in a bad sense. 'Filthy lucre' = sordid, unworthy gain.

The stratagems of prelates for their own ambition and *lucre*.—Bac. *Ess.* p. 69, l. 23.

1 Sam. viii. 3. His sons walked not in his ways, but turned aside after *lucre*. 1 Tim. iii. 3, 8; Tit. i. 7, 11; 1 Pet. v. 2.

LUNATIC (Lat. *luna*, the moon), lit. *moon-struck*, R. V. 'epileptic,' Matt. iv. 24; xvii. 15. In classical writers the term is applied, not to such as are now called lunatics, but to epileptics. The symptoms of epilepsy were supposed to increase or decrease with the moon.

M.

MADIAN (Acts vii. 29), Old Test. (Exod. ii. 15), and R. V. Midian.

MAGNIFICAL (Lat. *magnificus*, grand), an old form of magnificent. The form occurs in the Geneva Bible, 1561.

1 Chron. xxii. 5. The house that is to be builded for the Lord must be exceeding *magnifical*.

MAKE, (1) to do, be occupied with

Thou frantic woman, what dost thou *make* here?—Shak. *Rich. II.* v. 3. 89.

Judg. xviii. 3. What *makest* thou in this place? and what hast thou here?

(2) To feign, pretend.

Josh. viii. 15. Joshua and all Israel *made* as if they were beaten before them. Chap. ix. 4; 2 Sam. xiii. 5, 6; Lu. xxiv. 28.

MAKE FOR (Rom. xiv. 19), to promote.

MALICE (1 Cor. v. 8; xiv. 20; Eph. iv. 31; Col. iii. 8; Tit. iii. 3; 1 Pet. ii. 1), **maliciousness** (Rom. i. 29; 1 Pet. ii. 16), Lat. *malus* = evil. The Greek word denotes vice, wickedness generally, not restricted to malevolence. R. V. 1 Pet. ii. 1, 16, has 'wickedness.'

They will, if they be of spirit, seeke to free themselves from scorne; which must be, either by vertue, or *malice*.—Bac. *Ess.* p. 179, l. 24.

MAMMON (Matt. vi. 24; Lu. xvi. 9, 11, 13), a Chaldee and Syriac word signifying money, riches.

MAN OF WAR (1 Sam. xvi. 18; xvii. 33; xviii. 5; Lu. xxiii. 11), a warrior, R. V. 'soldier;' now a ship of war.

Three thousand *men of war*
Are making hither with all due expedience.—Shak. *Rich. II.* ii. 1. 286.

MANSION (Lat. *manere*, to dwell), a resting-place, place of abode, abiding-place, as in R. Vm.; now a house of some size and splendour.

The solidness of the earth is for the station and *mansion* of living creatures.—Bac. *Adv. of Learn.* p. 119, l. 18.

John xiv. 2. In my Father's house are many *mansions*.

MARANATHA (1 Cor. xvi. 22), the Greek transliteration of two Aramaic words, signifying 'Our Lord is come.' The term should be separated from 'Anathema' by a full stop, as in R. V.

MARCUS (Col. iv. 10; Philm. 24; 1 Pet. v. 13), the same as Mark in the Book of Acts, and in 2 Tim. iv. 11. R. V. gives 'Mark.'

MARISH (Ezek. xlvii. 11), an old form of *marsh*, swampy ground. Bacon (*Ess.* p. 142, l. 18) uses it as an adjective = marshy, swampy. It is derived from the Fr. *marais*, which is preserved in the name *Beaumaris*.

Onely these *marishes* and myrie bogs,
In which the tearefull ewites do build their
bowres,

Yeeld me an hostry 'mongst the croking
frogs.—Spens. *F. Q.* v. 10. 23.

MATRIX, the womb. Exod. xiii. 12, 15; xxxiv. 19; Num. iii. 12; xviii. 15.

MAUL (Lat. *malleus*), a heavy mace or hammer, commonly written *mall*. The diminutive is *mallet*.

With mighty *mall*
The monster mercilesse him made to fall.
—Spens. *F. Q.* i. 7. 51.

Prov. xxv. 18. A man that beareth false
witness against his neighbour is a *maul*,
and a sword, and a sharp arrow.

MAW (A. S. *maga*, the stomach), the stomach of the lower animals.

Who kepte Jonas in the fisshes *maue*
Til he was spouted up at Ninivee?—Chauc.
Man of Lawe, 486.

Deut. xviii. 3. They shall give unto the
priest the shoulauer, and the two cheeks,
and the *maw*.

MAZZAROTH (Job xxxviii. 32), supposed by some to mean the twelve signs of the Zodiac; by others, the Milky Way.

MEAN (A. S. *gemæne*), common, humble, obscure, without reference to baseness.

Too *mean* a servant
To have a look of such a worthy mistress.
—Shak. *Two Gent.* ii. 4. 107.

Prov. xxii. 29. Seest thou a man diligent
in his business? he shall stand before
kings; he shall not stand before *mean*
men. Isa. ii. 9; v. 15; xxxi. 8; Acts
xxi. 39.

MEASURE, (1) Heb. *cor* (1 Ki. iv. 22; v. 11; 2 Chron. ii. 10; xxvii. 5; Ezra vii. 22), otherwise termed *homer* (Lev. xxvii. 16; Num. xi. 32; Isa. v. 10; Ezek. xlv. 13); Gr. *koros* (Lu. xvi. 7), the largest Jewish dry measure = about 8 bushels, or 1 quarter.

(2) Heb. *sēah* (Gen. xviii. 6; 1 Sam. xxv. 18; 1 Ki. xviii. 32; 2 Ki. vii. 1,

16, 18), or Heb. *shalish* (Psa. lxxx. 5; Isa. xl. 12); Gr. *saton* (Matt. xiii. 33; Lu. xiii. 21), the ordinary measure for domestic purposes = one-third of an ephah, or about a peck.

(3) Gr. *batos* (Lu. xvi. 6), same as Heb. *bath* (1 Ki. vii. 26, 38; 2 Chron. ii. 10; iv. 5; Ezra vii. 22; Isa. v. 10; Ezek. xlv. 10, 11, 14), the largest of the liquid measures = about 6 or 7 gallons.

(4) Gr. *chœnix* (Rev. vi. 6), an Attic dry measure, especially for corn, less than one imperial quart. To the English reader, 'a measure (*chœnix*) of wheat for a penny (*denarius*),' conveys the idea of great plenty, but the original implies a famine price approaching thirty shillings a bushel. See **Penny**.

MEAT (A. S. *mete*, food), formerly food in general, now restricted to flesh-meat, a meaning which it never bears in the Bible. Gen. i. 29; Deut. xx. 20; 2 Sam. iii. 35; Hab. iii. 17; Matt. iii. 4; Lu. xxiv. 41; John iv. 8; Acts xxvii. 33. R. V. has 'food.' The '*meat-offering*' (Lev. ii. 1; xxiii. 13) had no *flesh* in it, but consisted of flour and oil (Lev. vi. 15), and was rather a *meal* or *wheaten* offering.

To be free minded, and cheerefully disposed, at houres of *meat*, and of sleep, and of exercise, is one of the best precepts of long lasting.—Bac. *Ess.* p. 132, l. 5.

MEMORIAL, memory, remembrance.

Psa. ix. 6. Their *memorial* is perished with them. Esth. ix. 28; Psm. cxii. 6.

MERCURIUS (Acts xiv. 12), Mercury, in Greek mythology the god of eloquence and the messenger and attendant of Jupiter. R. V. 'Mercury,' R. Vm. 'Hermes.'

MESS (Old Fr. *més*, a service of meat), a dish of food served up at one time. Gen. xliii. 34; 2 Sam. xi. 8.

MESSIAH (Dan. ix. 25, 26), MESSIAS (John iv. 25). See **Christ**.

METE (A. S. *metan*), to measure.

Their memory
Shall as a pattern or a measure live,
By which his grace must *mete* the lives of
others.—Shak. 2 *Hen. IV.* iv. 4. 77.

Matt. vii. 2. With what measure ye *mete*,
it shall be measured to you again.
Exod. xvi. 18; Psa. lx. 6; cviii. 7; Isa.
xl. 12; Lu. vi. 38.

METEYARD (A. S. *met-geard*), a measuring yard, rendered 'measuring line' (Jer. xxxi. 39), and 'measuring reed' (Ezek. xl. 3, 5; xlii. 16-19).

Take thou the bill, give me thy *mete-yard*, and spare not me.—Shak. *Tam. of Shr.* iv. 3. 153.

Lev. xix. 35. Ye shall do no unrighteousness in judgment, in *meteyard*, in weight, or in measure.

MILCH (Gen. xxxii. 15; 1 Sam. vi. 7, 10), milk-giving. Similar instances of the interchange of the hard and soft sounds are *kirk* and *church*, *drink* and *drench*, *nick* and *niche*, *nook* and *notch*, *tack* and *tache*, *wake* and *watch*. I have a hundred *milch*-kine to the pail.—Shak. *Tam. of Shr.* ii. 359.

MILETUM (2 Tim. iv. 20), same as Miletus (Acts xx. 15, 17).

MINCE (Old Fr. *mincer*, to cut small), to walk in a prim and affected manner by taking *small* steps. Hooker has 'mincingly' = in a small measure (Eccl. Pol. i. 11. 5).

Turn two *mincing* steps
Into a manly stride.—Shak. *Merch. of Ven.* iii. 4. 67.

Isa. iii. 16. Walking and *mincing* as they go.

MIND, (1) to purpose, design, R. V. 'intend.'

I *mind* to tell him plainly what I think.—Shak. 3 *Hen. VI.* iv. 1. 8.

Acts xx. 13. For so had he appointed, *mind*ing himself to go aoot.

(2) To devise, scheme, contrive.

Psm. ii. 1.

Why rage the heathen? and vain things
why do the people *mind*?

MINISH (Lat. *minuere*), to diminish, lessen, impair.

Making all clipped, *minished*, or impaired coins of silver, not to be current in payments.—Bac. *Hen. VII.* p. 196, l. 19.

Exod. v. 19. Ye shall not *minish* ought from your bricks of your daily task. Psa. cvii. 39.

MINISTER, (1) as a noun, a servant, attendant, Exod. xxiv. 13; Josh. i. 1; 1 Ki. x. 5; 2 Chron. ix. 4; Matt. xx. 26; Acts xiii. 5; in Lu. iv. 20, the officer or attendant who had charge of the sacred rolls in the synagogue; (2) as a verb, to supply, so R. V. in 2 Cor. ix. 10, Gal. iii. 5, Col. ii. 19, and 2 Pet. i. 11.

MITE, a *minute* portion of money, the smallest Greek copper coin current among the Jews, equal to about three-eighths of our farthing. Mark xii. 42; Lu. xii. 59; xxi. 2.

MODERATION (Philip. iv. 5), better 'forbearance' or 'gentleness,' as now in R. V.

MOLLIFY, Lat. *mollifico*, to soften, Isa. i. 6.

MOLTEN, melted, made of melted metal, the old past part. of *me/t*, applied only to metals. Exod. xxxii. 4; xxxiv. 17; 1 Ki. vii. 16, 23, 30, 33; Job xxviii. 2; Ezek. xxiv. 11; Mic. i. 4.

MONEY CHANGERS. See **Ex-changers.**

MORE, greater. Wycliffe has 'moreness' = greatness: 'The *moreness* of Christ's vicars is not measured by worldly *moreness*.'—*Lewis's Life*, p. 284.

A man cannot tell, whether Apelles; or Albert Durer, were the *more* trifler.—Bac. *Ess.* p. 177, l. 3.

Acts xix. 32. The *more* part knew not wherefore they were come together. Chap. xxvii. 12.

MORTIFY, to make to die, as R. Vm. in Rom. viii. 13; to make dead, as R. Vm. in Col. iii. 5.

MOTE. See **Beam.**

MOTHER, among the Hebrews, not only a female parent, but also a grandmother. 1 Ki. xv. 10, comp. ver. 2.

MOTIONS (Rom. vii. 5), emotions, impulses, R. V. 'passions.'

He that standeth at a stay, when others rise, can hardly avoid *motions* of envy.—Bac. *Ess.* p. 52, l. 33.

MOUNT, a *mound* or rampart of earth cast up by besiegers, partly to cover their engines, and partly to raise the soldiers to a level with the battlements of the city. Isa. xxix. 3; Jer. vi. 6; xxxii. 24; xxxiii. 4; Ezek. iv. 2; xvii. 17; xxi. 22; xxvi. 8; Dan. xi. 15. Comp. Isa. xxxvii. 33; Hab. i. 10.

When the ancient generals spake to their armies, they had ever a *mount* of turie cast up where upon they stood.—Bac. *Nat. Hist.* § 205.

MUCH, in the sense of *very*, qualifying an adjective. See R. V.

Achilles bids me say, he is *much* sorry.—

Shak. *Tro. and Cress.* ii. 3. 116.

Philem. 8. I might be *much* bold in Christ to injoin thee that which is convenient.

MUFFLER (Isa. iii. 19), diminutive of *muff*; a small veil worn by women over the lower part of the face, serving both for warmth and disguise.

There's her thrummed hat and her *muffler* too.—Shak. *Merr. Wives*, iv. 2. 81

MUNITION, Lat. *munitio*, a stronghold, fortress. Bacon has the verb 'munite'=to fortify (*Ess.* p. 12, l. 9).

Isa. xxxiii. 16. His place of defence shall be the *munitions* of rocks. Chap. xxix. 7; Nah. ii. 1.

MURRAIN (Fr. *mourir*, to die), an infectious and *fatal* disease among cattle. Exod. ix. 3.

MYSTERY, Greek *mu-ein* = initiate, akin to *mute*; (1) something *hidden* from the ordinary understanding.

(2) something once hidden but now revealed, Matt. xiii. 17; Mark iv. 11; Luke viii. 10; Rom. xi. 25; 1 Cor. ii. 6-10; xv. 51, 52; 2 Thess. ii. 7; and so specially in Ephesians (i. 9; iii. 3-6, 9; vi. 19), and Colossians (i. 26, 27). St Paul defines it (Rom. xvi. 25, 26) as something 'which was kept secret since the world began, but now is made manifest.'

(3) Something to be taken in an enigmatical, spiritual sense, Rev. i. 20; xvii. 5.

N.

NAKED, besides its ordinary meaning of absolutely naked (Job i. 21), denotes (1) partly undressed, destitute of an upper garment or tunic, stripped for work.

1 Sam. xix. 24. He stripped off his clothes also, and prophesied before Samuel in like manner, and lay down *naked* all that day and all that night. Isa. xx. 2; Mic. i. 8.

John xxi. 7. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was *naked*), and did cast himself into the sea.

(2) Poorly or meanly clad.

Job xxii. 6. For thou hast taken a pledge from thy brother for nought, and stripped the *naked* of their clothing. Isa. lviii. 7; Matt. xxv. 43, 44; Jas. ii. 15.

(3) Uncovered, open, manifest.

Job xxvi. 6. Hell is *naked* before him,

and destruction hath no covering. Heb. iv. 13.

NAPKIN (dim. of Fr. *nappe*, a table-cloth), a small cloth, towel, handkerchief. Lu. xix. 20; John xi. 44; xx. 7. From the same root is *apron*=*nap-ron*. See **Ouch**.

NAUGHT and **NAUGHTY** (A. S. *ná*, no, and *wiht*, a whit, thing), worthless, good for nothing, bad.

The pancakes were *naught* and the mustard was good.—Shak. *As You Like It*, i. 2. 68.

'Tis a *naughty* night to swim in.—Shak. *K. Lear*, iii. 4. 116.

2 Ki. ii. 19. The water is *naught* and the ground barren.

Prov. vi. 12. A *naughty* person, a wicked man, walketh with a froward mouth. Chap. xx. 14; Jer. xxiv. 2.

NAUGHTINESS, wickedness. 1 Sam. xvii. 28; Prov. xi. 6; Jas. i. 21.

NAZARENE, the equivalent of two Greek forms, viz., *Nazarēnos* (Mark i. 24; xiv. 67; xvi. 6; Luke iv. 34; probably also Mark x. 47), and *Nazōraios*, a form perhaps conveying an allusion to the Heb. *netzer*, *Branch*, in Isaiah xi. 1; (Matt. ii. 23; xxvi. 71; Luke xviii. 37; xxiv. 19; John xviii. 5, 7; xix. 19; Acts ii. 22; iii. 6; iv. 10; vi. 14; xxii. 8; xxvi. 9); an inhabitant of Nazareth, specially applied as an epithet to Christ, who was commonly designated 'Jesus the Nazarene' or 'Jesus of Nazareth'; afterwards a term of contempt applied to Christians, as the followers of Jesus of Nazareth (Acts xxiv. 5).

NAZARITE (Heb. *nazar*, to separate), one engaged by a vow to abstain from strong drink and the fruit of the vine in every shape, to let his hair grow, and not to approach the dead, according to the law laid down in Num. vi. 1-21. Some were Nazarites only for a time; others for their whole life, as Samson (Judg. xiii. 4, 5, 7; xvi. 16, 17), Samuel (1 Sam. i. 11), and John the Baptist (Lu. i. 15).

NEBUCHADNEZZAR (2 Ki. xxiv. 1), generally spelt Nebuchadrezzar in the book of Jeremiah (xxiv. 1; xxix. 21; xxxii. 28; xxxix. 1. 11; xliii. 10; xlix. 28; l. 17; li. 34; lii. 4, 28), and always so in Ezekiel (xxvi. 7; xxix. 18, 19; xxx. 10).

NECROMANCER (Gk. *nekros*, a corpse, and *mantis*, a prophet), one

who practises divination by communication with the dead. Deut. xviii. 11.

NEEDS (Mid. Eng. *needes*, where the final *-es* is the A. S. genitive used adverbially), an adverb = of necessity. Gen. xvii. 13; 2 Sam. xiv. 14; John iv. 4; Acts i. 16.

There must be *needs* a like proportion Of lineaments, of manners and of spirit.
—Shak. *Merch. of Ven.* iii. 4. 14.

So Shakespeare has 'othergates' as an adverb = in another manner:—

He would have tickled you *othergates* than he did.—*Tw. Nt.* v. 1. 198.

NEESE (Job xli. 18), the old form of *sneeze*. In 2 Ki. iv. 35, 'sneezed' has been substituted for 'neezed,' which was the form in the edition of 1611. Comp. *crawl* and *scrawl*, *lightly* and *slightly*.

And waxen in their mirth and *neeze* and swear

A merrier hour was never wasted there.—
Shak. *Mid. Nt. Dr.* ii. 1. 56.

NEIGHBOUR (A. S. *neáh*, nigh, and *bauer*, a dweller), as an adjective, neighbouring, now used only as a noun. Jer. xlix. 18; 1. 40.

Redounding teares did choke th' end of her plaint,
Which softly echoed from the *neighbour* wood.—Spens. *F. Q.* i. 3. 8.

NEPHEW (Lat. *nepos*, whence 'nepotism' = favouritism to relations), a term formerly used, like *cousin*, with great laxity, and at date of A. V. = grandchild or other lineal descendant, but now restricted to the son of a brother or sister. Judg. xii. 14; Job xviii. 19; Isa. xiv. 22; 1 Tim. v. 4, where R. V. has 'grand-children.'

O thou most auncient grandmother of all,
Why suffrest thou thy *nephews* deare to fall?—Spens. *F. Q.* i. 5. 22.

The warts, black moles, spots, and freckles of fathers, not appearing at all upon their own children's skin, begin afterwards to put forth and show themselves in their *nephews*, to wit, the children of their sons and daughters. — Holland, *Plut. Mor.* p. 555.

In like manner *niece* was used for a granddaughter.

Who meets us here? my *niece* Plan-tagenet.—Shak. *Rich. III.* iv. 1. 1.

NEPHTHALIM (Matt. iv. 13, 15; Rev. vii. 6), Old Test. (Gen. xxx. 8) and R. V. Naphtali.

NETHER, lower, opposed to upper. Exod. xix. 17; Deut. xxiv. 6; Josh.

xv. 19; Judg. i. 15; 1 Ki. ix. 17; Job xli. 24; Ezek. xxxi. 14. The superlative 'nethermost' occurs 1 Ki. vi. 6. Silenus the jester sat at the *nether* end of the table.—*Bac. Adv. of Learn.* p. 57, l. 13.

NETHINIM (*given ones*), in the post-exile books, the name of the hereditary temple servants, whom David gave to the Levites to do the menial work of the sanctuary (Ezra viii. 20). They were a kind of sacred slaves, consisting of a remnant of the Gibeonites whom Joshua consigned to be hewers of wood and drawers of water for the congregation of Israel (Josh. ix. 27), or of these along with prisoners of war.

NITRE, (Prov. xxv. 20; Jer. ii. 22), Gr. *nitron*; natron or soda, not salt-petre, as the term now denotes.

NOE (Matt. xxiv. 37; Lu. iii. 36; xvii. 26), Old Test. and R. V. Noah.

NOISOME (Mid. Eng. *noy*, injury), noxious, hurtful, dangerous, now offensive or disgusting.

The ayer is ready, with *noysome* and evill breathes to infect and poyson theym.—
Sir T. More, *Workes*, p. 1389.

Psa. xci. 3. Surely he shall deliver thee from the snare of the fowler, and from the *noisome* pestilence. Ezek. xiv. 15, 21; Rev. xvi. 2.

NONE (A. S. *nán*=*ne*, not, and *an*, one), used as an adjective for the shorter form 'no,' before words beginning with a vowel. Gen. xxviii. 17; Deut. xxviii. 66; Mic. iii. 11; Matt. xv. 6; Mark vii. 13; John xv. 24; Acts iv. 12; xxvi. 22; 1 Cor. x. 32; 1 Tim. v. 14.

NOVICE (Lat. *novus*, new), a *beginner*, one newly admitted into the Christian church.

1 Tim. iii. 6. Not a *novice*, lest being lifted up with pride he fall into the condemnation of the devil.

NURTURE (Lat. *nutrire*, to nourish), training, education. Eph. vi. 4. See R. V.

O

OBEISANCE (Fr. *obéir*, to obey), reverence, respect, homage. Gen. xxxvii. 7, 9; xliii. 28; Exod. xviii. 7. Formerly used also in the original sense of obedience, thus—

Ye han of us now the governaunce,
And therfor wol I do yow *obeisaunce*.—
Chauc. *Clerk's Prolog.* l. 24.

OBLATION (Lat. *oblatio*, an offering), anything offered or devoted to God, a sacrifice. Lev. ii. 4; vii. 29; Num. xviii. 9; Isa. i. 13.

OBSERVATION (Lu. xvii. 20), outward show, worldly pomp.

OBSERVE (Mark vi. 20), in the sense of the Latin *observare*, to respect, reverence. R. V. has 'keep safe.' To 'observe' anyone in the language of Shakespeare's time, was to treat him with respect.

He is gracious, if he be *observed*.—Shak. 2 *Hen. IV.* iv. 4. 30.

OCCUPY (Lat. *occupare*, to lay hold of), to use, employ, 'do business' (Psa. cvii. 23), 'trade with' (R. V.).

If I should take this sum of money and *occupy* it not, it is as much as I had it not.—North, *Plutarch*, p. 629.

Exod. xxxviii. 24. The gold that was *occupied* for the work.

Judg. xvi. 11. New ropes that never were *occupied*.

Lu. xix. 13. He called his ten servants, and delivered them ten pounds, and said unto them, *Occupy* till I come. Ezek. xxvii. 9, 16, 19, 21, 22.

OCCUPIER, a trader, retail dealer.

Mercury, the master of merchants and *occupiers*.—Holland, *Plutarch's Morals*, p. 692.

Ezek. xxvii. 27. The *occupiers* of thy merchandise.

OCCURRENT, an occurrence, incident, event.

In diligent and judicious advertisement of the *occurents* of Italy.—Bac. *Hen. VII.* p. 68, l. 27.

1 Ki. v. 4. The Lord my God hath given me rest on every side, so that there is neither adversary nor evil *occurent*.

OF, (1) in its primary sense of 'from.' Matt. vii. 16; Mark ix. 21; John vi. 46; vii. 17; viii. 26, 40; ix. 16; xv. 15; xvii. 7; Acts xv. 21; 2 Cor. v. 1; Philip. i. 15, 28; 2 Pet. iii. 5.

(2) After a passive verb, to express agency. Matt. vi. 1; xi. 27; Mark i. 9; Lu. ix. 7, 8; xiv. 8; xxi. 24; Acts ii. 24; xv. 4; 1 Cor. xi. 32; xiv. 24; Philip. iii. 12; Jude 12, 17.

(3) = with respect to, concerning. Lu. ii. 33; John ii. 17; xviii. 34; Acts v. 24; xiii. 29; Rom. x. 2.

OFFENCE (Lat. *offendere*, to strike against), that which causes to

stumble, a stumbling-block, occasion or cause of sin. Comp. 1 Cor. viii. 9.

Psm. cxix. 165.

Great peace have they who love thy law; *offence* they shall have none.

1 Sam. xxv. 31; Isa. viii. 14; Matt. xvi. 23; xviii. 7; Lu. xvii. 1; Rom. xiv. 20; 1 Cor. x. 32.

OFFEND, to put a stumbling-block in the way, cause to stumble, cause to sin, scandalize.

Rom. xiv. 21. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is *offended*, or is made weak. Psa. cxix. 165; Matt. v. 29; xviii. 6, 8, 9; Mark ix. 42, 43, 45, 47; Lu. xvii. 2.

OFTEN (originally *oft*, which was lengthened first into adverbial *ofté*, and then into *oftēn* before a vowel), frequent, now always used adverbially, except in the expression 'often-times.'

My *often* rumination wraps me in a most humorous sadness.—Shak. *As You Like It*, iv. 1. 19.

1 Tim. v. 23. Use a little wine for thy stomach's sake and thine *often* infirmities.

OIL OLIVE, oil of olive, olive oil.

Exod. xxvii. 20; xxx. 24; Lev. xxiv. 2; Deut. viii. 8; 2 Ki. xviii. 32.

ONCE (A. S. *ānes*, genit. of *ān*, one, used adverbially—see *needs*), (1) sometime, an indefinite *future* time, not as now an indefinite *past* time.

I hope to see London *once* ere I die.—Shak. 2 *Hen. IV.* v. 3. 64.

Jer. xiii. 27. Wilt thou not be made clean? when shall it *once* be?

(2) Once-for-all.

'Tis *once*, thou lovest,
And I will fit thee with the remedy.—Shak. *Much Ado*, i. 1. 320.

Heb. vi. 4. Those who were *once* enlightened.

Jude 3. Ye should earnestly contend for the faith which was *once* delivered unto the saints.

ONCE FOR ALL (Heb. x. 10), should be printed once-for-all, as an adverb. Comp. Heb. ix. 26-28.

OPEN (akin to Germ. *offen*), to unfold, explain, make plain.

Thus have I described and *opened*, as by a kind of dissection, those peccant humours.—Bac. *Adv. of Learn.* p. 43, l. 27.

Lu. xxiv. 32. While he *opened* to us the scriptures.

Acts xvii. 3. *Opening* and alledging that Christ must needs have suffered.

OPENLY, plainly, explicitly, unambiguously, not *publicly*. See John x. 24; xi. 14.

Mark viii. 32. He spake that saying *openly*. John xviii. 20.

ORACLE, (1) a place of divine utterance, and so in particular the Most Holy Place, whence the Lord issued his oracles or commands to his people, and answered their inquiries. 1 Ki. vi. 5, 16, 19-23; vii. 49; viii. 6, 8; 2 Chron. iii. 16; iv. 20; v. 7, 9; Psa. xxviii. 2; so also the Urim and Thummim in the breastplate of the high priest, served as a sacred oracle. Exod. xxviii. 30; Num. xxvii. 21; 1 Sam. xxiii. 6-12. (2) A divine communication, the sacred writings. Acts vii. 38; Rom. iii. 2; 1 Pet. iv. 11.

OR EVER, ere ever, before ever, before. 'Or' is the Old Eng. *ær*, ere, before. Psa. xc. 2; Prov. viii. 23; Cant. vi. 12; Dan. vi. 24.

Would I had met my dearest foe in heaven

Or *ever* I had seen that day.—Shak. *Hamlet*. i. 2. 183.

OOSEE (Rom. ix. 25), Hosea, as now in R. V.

OSHEA (Num. xiii. 8), the original name of Joshua.

OTHER, for 'othere' without the final *e* of the plural inflection. Josh. viii. 22; 2 Chron. xxxii. 22; Job xxiv. 24; Isa. xlix. 20; Lu. xxiii. 32; John xix. 18; Acts xvii. 9; 1 Cor. xi. 21; 2 Cor. xiii. 2; Philip. ii. 3; iv. 3. In Lu. xxiii. 32, modern editions indicate the true meaning by a comma after 'other.' See R. V.

Amonges *othere* Daniel was oon.—Chauc. *Monkes Ta.* 3314.

And ever it mends some, and paires (= impairs) *other*.—Bac. *Ess.* p. 100, l. 13.

OUCH, the *notch* or socket of a precious stone, a jewelled ornament. Exod. xxviii. 11, 13, 14, 25; xxxix. 6, 13, 16, 18. The earliest form of the word is *nowche* (Chauc. *Clerkes Ta.* 382), as *nadder* is of *adder*, *napron* of *apron*, *nauger* of *auger*, *numpire* of *umpire*, *norange* of *orange*.

And on her head she wore a tyre of gold, Adorn'd with gemmes and *ouches* wondrous faire.—Spens. *F. Q.* i. 10. 31.

OUTGOINGS, extremities, utmost limits. Josh. xvii. 9, 18; xviii. 19; xix. 14, 29, 33. 'Outgoings of the morning and evening' (Psa. lxxv. 8), the East and the West, the quarters from which the morning and the evening appear to come.

OUTLANDISH (Neh. xiii. 26), not native, foreign, now rude, clownish.

Of such *outlandish* horses as are dailie brought over unto us I speake not.—Holinshed. *Descrip. of Eng.* B. ii. ch. i.

OUT OF HAND, immediately, instantly. Num. xi. 15; Psm. lxxiv. 8.

OVERCHARGE, to charge or load too much, overburden, press too heavily upon. See **Chargeable** and **Charger**.

The secrets of his *overcharged* soul.—Shak. 2 *Hen. VI.* iii. 2. 376.

Psm. xciv. 19.

My soul, lest it be *overcharg'd*,
thy comforts do delight.

Lu. xxi. 34; 2 Cor. ii. 5.

OVERLIVE (Josh. xxiv. 31), to outlive, survive.

I love the man so well, as I wish he may *over-live* me.—Bac. *Ess.* p. 109, l. 31.

OZIAS (Matt. i. 9), Old Test. (2 Chron. xxvi. 1), and R. V. Uzziah; also called Azariah (2 Ki. xiv. 21).

P.

PAIN (Lat. *poena* = punishment), pains, labour.

Thrise did she sinke adowne in deadly swound,

And thrise he her reviv'd with busie *paine*.—Spens. *F. Q.* i. 7. 24.

Psm. cxxvii. 1.

Except the Lord do build the house,
the builders lose their *pain*.

PAINFUL, hard, difficult. This word formerly meant *painstaking*.

I think we have some as *painful* magistrates as ever was in England.—Latimer, *Serm.* p. 142 (Parker Soc.).

The search of knowledge is a thing *painful*, and the *painfulness* of knowledge is that which maketh the will so hardly inclinable thereunto.—Hooker, *Eccl. Pol.* i. 7. 7.

Psa. lxxlii. 16. When I thought to know this, it was too *painful* for me.

PAINFULNESS, severe and pains-taking labour, laboriousness. In the older translations the word is 'travail,' as we still find it in 1 Thess. ii

9; 2 Thess. iii. 8; and now in R. V. of 2 Cor. ii. 27.

In temperance, sobriety, and in *painfulness*, he excelled all them that were elder than he.—North, *Plutarch*, p. 690.
2 Cor. xi. 27. In weariness and *painfulness*, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

PALACE. See *Prætorium*.

PALESTINA (Exod. xv. 14; Isa. xiv. 29, 31), or Palestine (Joel iii. 4), not the whole land allotted to the twelve tribes, nor even Judæa alone, but simply Philistia (Psa. lx. 8), or the country of the Philistines; so that Palestine and Philistia are interchangeable terms in the A. V.

PALMER WORM. See *Locust*, 2.

PALSY (shorter form of *paralysis*, from Greek *paraluein* = relax), a nervous disease, in which the patient loses the power of voluntary motion in the whole body or in part. Matt. iv. 24; ix. 2; Mark ii. 3, 4, 5, 10; Lu. v. 18, 24; Acts viii. 7; ix. 33.

PAPER REED (Isa. xix. 7), the papyrus plant, from which the ancients made their paper.

PARABLE (Gk. *parabōlē*, a comparison), (1) a discourse expressed in figurative or poetical language, specially prophecy containing similitudes or comparisons. Num. xxiii. 7, 18; xxiv. 3, 15, 20, 21, 23; Job xxvii. 1; xxix. 1. (2) An obscure or dark saying, an adage, 'proverb' (1 Sam. x. 12; Ezek. xii. 22, 23; xviii. 2; Lu. iv. 23). Psa. xlix. 4; lxxviii. 2; Prov. xxvi. 7. (3) An enigma, riddle. Ezek. xx. 49 (comp. xvii. 2). (4) An imaginative narrative under which some important truth is conveyed. Judg. ix. 7-15; 2 Sam. xii. 1-4; 2 Ki. xiv. 9, 10; and in the New Test. our Lord's parables, which express spiritual truths through things natural and familiar.

PARCEL (Fr. *parcelle*, a small part), a part, portion, piece, now a small package. Gen. xxxiii. 19; Josh. xxiv. 32; Ruth iv. 3; 1 Chron. xi. 13, 14; John iv. 5.

Nothing *parcel* (= no part) of the world is denied to man's inquiry and invention.—Bac. *Adv. of Learn.*, p. 7, l. 5.

PART, to depart.

No more infected with my country's love
Than when I *parted* hence.—Shak.
Coriol. v. 6. 73.

Psm. cxxxvii. 5.

If thee, Jerus'lem, I forget,
skill *part* from my right hand.

PARTAKER, one who *takes part* with, a partizan, accomplice, confederate.

For your *partaker* Pole and you yourself,
I'll note you in my book of memory,
To scourge you for this apprehension.—
Shak. 1 *Hen.* VI. ii. 4. 100.

Matt. xxiii. 30. We would not have been
partakers with them in the blood of the
prophets. Psa. i. 18; Eph. v. 7; 1 Tim.
v. 22; 2 John 11; Rev. xviii. 4.

PARTICULARLY, one by one, in detail.

Now will we speake *particularlie* of all,
and first of the first, which he calleth
by the first monethes name, Januarie.—
Spens. *Shep. Calend.* (*Gen. Arg.*)
Acts xxi. 19. When he had saluted them,
he declared *particularly* what things
God had wrought among the Gentiles
by his ministry. Heb. ix. 5.

PASS, perhaps from Lat. *passus* = pace; (1) to surpass, exceed.

Of cloth-makyng she hadde such an haunt,
Sche *passed* hem of Ypres and of Gaunt.
—Chauc. *Prolog.* 448

2 Sam. i. 26. Thy love to me was wonder-
ful, *passing* the love of women. Ezek.
xxxii. 19; Eph. iii. 19; Philip. iv. 7.

(2) To pass away.

So *passeth*, in the passing of a day,
Of mortall life the leafe, the bud, the
flowre.—Spens. *F. Q.* ii. 12. 75.

Psa. cxlviii. 6. He hath made a decree
which shall not *pass*. Psm. xxxvii. 36;
cix. 23.

PASS UNDER THE ROD (Lev. xxvii. 32; Ezek. xx. 37). This phrase has reference to the Jewish mode of numbering their flocks. According to the Rabbinical tradition the lambs were separated from their dams, and enclosed in a sheep-cot, with only one narrow outlet, the dams being at the entrance. On opening the gate, the lambs hastened to join their dams, while a man with a *rod* dipped in ochre, touched every tenth lamb. Comp. Jer. xxxiii. 13.

PASSAGE, a mountain-pass, defile, river-ford.

Judg. xii. 6. Then they took him, and
slew him at the *passages* of Jordan.

1 Sam. xiii. 23. The garrison of the Philis-
tines went out to the *passage* of
Michmash. Chap. xiv. 4; Jer. xxii. 20.

PASSION (Lat. *passio*, suffering), the last sufferings and death of Christ.

Acts i. 3. To whom also he shewed himself alive after his *passion*.

PASSOVER (Exod. xii. 27), the first of the three great annual festivals of the Jews, so called because it was appointed to commemorate the *passing over* of Israel by the destroying angel, while he slew all the first-born of Egypt. It is sometimes called 'the feast of unleavened bread' (Exod. xii. 17; Matt. xxvi. 17). In Mark xiv. 12; Lu. xxii. 7, 'passover' = paschal lamb, which was a type of Christ (1 Cor. v. 7).

PASTOR (Lat. *pasci* = feed), a *feeder*, shepherd, hence one appointed to watch over and feed the Church of God. Jer. ii. 8; iii. 15; x. 21; xii. 10; xxii. 22; xxiii. 1; Eph. iv. 11.

Your Majesty hath truly described, not a king of Assyria or Persia in their extern glory, but a Moses or a David, *pastors* of their people.—Bac. *Adv. of Learn.* p. 199, l. 21.

PATE (said to be for *plate*, i.e., the crown of the head), the skull-pan, crown of the head.

Lo then for thine ayd
Here take thy lovers token on thy *pate*.—
Spens. *F. Q. i.* 6. 47.

Psa. vii. 16. His mischief shall return upon his own head, and his violent dealing shall come down upon his own *pate*.

PATIENCE (Lat. *pati* = endure), patient endurance of suffering.

Patience likewise hath two parts, hardness against wants and extremities, and endurance of pain and torment.—Bac. *Adv. of Learn.* p. 143, l. 4.

Lu. xxi. 19. In your *patience* possess ye your souls.

Rom. v. 3, 4. Knowing that tribulation worketh *patience*; and *patience* experience. 2 Tim. iii. 10, &c.

PATTERN (Heb. ix. 23), probably same as *patron*, from Lat. *patronus* = protector; not in the sense of an example or model to work by, but a *copy* after an example, and so in R. V.

PECULIAR (Lat. *peculium*, private property), belonging to one's self, for one's own possession.

Deut. xiv. 2. The Lord hath chosen thee to be a *peculiar* people unto himself. Exod. xix. 5; Deut. xxvi. 18; Psa. cxxxv. 4; Eccles. ii. 8; Tit. ii. 14.

PEEL, (1) (Fr. *peler*, to strip), to strip off the skin, sometimes spelt *pill* (Gen. xxx. 37, 38).

Ezek. xxix. 18. Every head was made bald, and every shoulder was *peeled*.

(2) (Fr. *pillier*, to rob), to plunder, pillage.

So did he all the kingdome rob and *pill*.—Spens. *Prosop.* 1198.

Isa. xviii. 2. Go, ye swift messengers, to a nation scattered and *peeled*. Ver. 7.

Pill and *poll* are often conjoined in old writers. Thus, Spenser, 'Which *pols* and *pils* the poore in piteous wize' (*F. Q. v.* 2. 6); and Bacon, 'War was made but a pretence to *poll* and *pill* the people' (*Hen. VII.* p. 149, l. 1).

PEEP (Lat. *pipare*, to chirp), to eheep or pule like a young bird in the nest, to speak with an inward squeaking voice. This sound was supposed to be made by the spirits with whom wizards professed to deal, and was produced probably by ventriloquism. See Isa. xxix. 4.

O! the onely oracle
That ever *peept*, or spake out of a doublet.
—B. Jonson, *Staple of Newes*, ii. 4.

Isa. viii. 19. Seek unto them that have familiar spirits, and unto wizards that *peep*, and that mutter. Chap. x. 14.

PENNY, the Roman *denarius*, a silver coin worth about 8½d. of our money, and having the image and superscription of the emperor upon it. Matt. xviii. 28 (see R. Vm.); xx. 2, 9, 10, 13; xxii. 19; Mark vi. 37; xii. 15; xiv. 5; Lu. vii. 41; x. 35; xx. 24; John vi. 7; xii. 5; Rev. vi. 6. One such penny was reckoned a good day's wages for a labourer (Matt. xx. 2).

PENTECOST (Acts ii. 1; xx. 16), Gr. *pentēcostē*, fiftieth; the second of the three great annual festivals of the Jews, so called because it was kept on the *fiftieth* day from the second day of the Passover (Lev. xxiii. 15, 16). In the Old Test. it is called the 'feast of weeks' (Exod. xxxiv. 22), because it was observed seven weeks, or a week of weeks, after the Passover; and the 'feast of harvest' (Exod. xxiii. 16), because it was celebrated at the close of harvest. Its primary object was to thank God for the blessings of the harvest. It differed from the other two national festivals in being restricted to a single day.

PERFECTNESS (Lat. *perfectus*, complete), perfection.

How then can mortall tongue hope to expresse

The image of such endlesse *perfectnesse*?

—Spens. *Hymne of Heav. Beaut.* l. 105.

Col. iii. 14. Above all these things put on charity, which is the bond of *perfectness*.

PERSECUTE, Lat. *persequi*, to pursue.

Psa. xxxv. 6. Let the angel of the Lord *persecute* them.

Psa. lxxi. 11. *Persecute* and take him.

Psa. lxxxiii. 15. So *persecute* them with thy tempest.

PERSUADE, Lat. *persuadēre*; (1) to use persuasion or advice, seek to persuade, endeavour to convince, not implying that one gains his point.

The duke himself, and the magnificoes Of greatest port, have all *persuaded* with him.—Shak. *Merch. of Ven.* iii. 2. 283.

Acts xix. 8. Disputing and *persuading* the things concerning the kingdom of God. Chap. xxviii. 23.

(2) To pacify, conciliate, appease.

Who did not whet his teeth at him again, But by a kiss thought to *persuade* him there.—Shak. *Ven. and Adon.* 1114.

Prov. xxv. 15. By long forbearing is a prince *persuaded*, and a soft tongue breaketh the bone.

Matt. xxviii. 14. If this come to the governor's ears, we will *persuade* him, and secure you. Gal. i. 10.

PHALEC (Lu. iii. 35), Old Test. (Gen. xi. 16) and R. V. Peleg.

PHARISEES (*Separatists*), a famous Jewish sect which sprang up probably after the Babylonish captivity. The name is derived from the Hebrew *parash*, to separate, because they affected superior sanctity (Lu. xviii. 9-12; Acts xxvi. 5). They were strict observers of external rites and ceremonies, and placed the oral law or 'the traditions of the elders' on an equality with the written law (Matt. ix. 11; xii. 2; xxiii. 13-33; Mark vii. 3, 8, 13). They were exclusive, formal, and self-righteous; and their hypocrisy and profligacy were often exposed and denounced by Christ (Matt. v. 20; Lu. xii. 1). Hence they became His bitter enemies. They believed in the resurrection of the dead, in a future state of rewards and punishments, and in the existence of angels and spirits (Acts xxiii. 8). They were the democratic party among the Jews, as the Sadducees were the aristocratic.

PHENICE (Acts xxv. i. 12), a harbour on the S.E. coast of Crete; better Phœnix, as in R. V. to distinguish it from Phenice (R. V. Phœnicia), Acts xi. 19; xv. 3.

PHYLACTERIES (Matt. xxiii. 5), a Greek word signifying safe-guards, also called Frontlets (Exod. xiii. 16; Deut. vi. 8; xi. 18), strips of parchment on which were written the four texts Exod. xiii. 2-10; v.v. 11-16; Deut. vi. 4-9; xi. 13-21. They were fastened on the forehead and left arm, in supposed obedience to Exod. xiii. 9, 16; Deut. vi. 8; xi. 18.

PIECE OF MONEY (Matt. xvii. 27), the Greek *stater*, a silver coin equal in value to the Jewish shekel, and therefore enough to pay the Temple-rate of half a shekel both for Peter and his Master (Exod. xxx. 12-16; xxxviii. 26). It was worth about two shillings and sixpence of our money. See **Tribute Money**.

PIECE OF SILVER (Lu. xv. 8), the Attic *drachma*, a silver coin, nearly of the same value as the Roman *denarius*, or about 8d. of our money. It had not, like the *denarius*, the emperor's image and superscription upon it, but commonly some image, as of an owl, or tortoise, or head of Pallas. The 'thirty pieces of silver' (Matt. xxvi. 15), for which Judas betrayed our Lord, were *shekels*, the legal value of a slave, if he were killed by a beast (Exod. xxi. 32). See **Penny**.

PIETY (Lat. *pietas*), filial affection, now commonly duty towards God.

Pope's filial *piety* excells

Whatever Grecian story tells.—*Swift*.

1 Tim. v. 4. If any widow have children or nephews, let them learn first to shew *piety* at home, and to requite their parents.

PILL. See **Peel**.

PITIFUL (Fr. *pitie*, Lat. *pietas*), full of pity, tender, compassionate.

Our hearts you see not; they are *pitiful*.

—Shak. *Jul. Cæs.* iii. 1. 169.

Jas. v. 11. The Lord is very *pitiful*, and of tender mercy. Lam. iv. 10; 1 Pet. iii. 8.

PLACE, a passage in a book.

Salomon doth excellently expound himself in another *place* of the same book.—

Bac. *Adv. of Learn.* p. 8, l. 12.

Acts viii. 32. The *place* of the scripture which he read was this.

PLAT, a *plot* or piece of *flat* ground.

Such pleasure took the Serpent to behold

This flowery *plat*, the sweet recess of Eve.—Milt. *Par. Lost*, ix. 456.

2 Ki. ix. 26. I will requite thee in this *plat*, saith the Lord.

PLATTER, a large flat *plate* or dish.

Notorious above all the rest in our memorie is that *platter* of Clodius Æsopus, the plaier of tragedies, which was esteemed worth six hundred sesteritia.—Holland, *Plinie*, B. x. chap. 51.

Lu. xi. 39. Ye Pharisees make clean the outside of the cup and the *platter*. Matt. xxiii. 25, 26.

PLEAD (Old Fr. *plaider*, from Lat. *placitum* = judgment, or council), to strive, contend, dispute.

Judg. vi. 31. Will ye *plead* for Baal? will ye save him? he that will *plead* for him, let him be put to death.

Psm. xxxv. 1.

Plead, Lord, with those that *plead*; and fight with those that fight with me. Jer. ii. 29, 35; xxv. 31; Ezek. xvii. 20; xxxviii. 22; Joel iii. 2; Mic. vi. 2.

PLEIADES. See **Seven Stars**.

PLOW (probably of Scandinavian origin), so spelt as a verb (Deut. xxii. 10; Judg. xiv. 18; 1 Sam. xiv. 14; 1 Ki. xix. 19; Job i. 14; iv. 8; Psa. cxxix. 3; Prov. xx. 4; Isa. xxviii. 24; Jer. xxvi. 18; Hos. x. 11, 13; Amos vi. 12; Mic. iii. 12; Lu. xvii. 7; 1 Cor. ix. 10), or in composition with *man* (Isa. xxviii. 24; lxi. 5; Jer. xiv. 4; Amos ix. 13), and *share* (Isa. ii. 4; Joel iii. 10; Mic. iv. 3), but *plough*, as a noun (Lu. ix. 62).

POLL, (1) as a noun, a head, register of heads or persons, from the same root as *ball*, *ball*, and the Scotch *pow*. The word survives in *poll-tax* = head money, and *poll* = the place where votes are taken at elections.

All flaxen was his *poll*.—Shak. *Hamlet*. iv. 5. 196.

Have you a catalogue Of all the voices that we have procured Set down by the *poll*?—Shak. *Coriol.* iii. 3. 10.

Num. i. 2. Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their *polls*. Chap. iii. 47; 1 Chron. xxiii. 3, 24.

(2) As a verb, to cut, lop, cut the hair of the head. So, *pollard* is a tree whose head has been lopped, or

a stag without horns; and a *polled* cow is a hornless cow.

His death did so grieve them that they *polled* themselves, they clipped off their horse and mules' hairs.—North. *Plutarch*, p. 280.

2 Sam. xiv. 26. When he *polled* his head, (for it was at every year's end that he *polled* it: because the hair was heavy on him, therefore he *polled* it;) he weighed the hair of his head at two hundred shekels after the king's weight Ezek. xlv. 20; Mic. iv. 16.

POMMEL (Lat. *pomum*, an apple), an apple-like protuberance, the rounded part of the capital of a pillar (2 Chron. iv. 12, 13), called the 'bowl' (1 Ki. vii. 41).

PORT (Lat. *porta* =) a gate. Neh. ii. 13.

Him I accuse The city *ports* by this hath enter'd.—Shak. *Coriol.* v. 6. 6.

PORTER, a gatekeeper. 2 Sam. xviii. 26; 1 Chron. ix. 21; 2 Chron. viii. 14; xxxv. 15; Ezra vii. 24; John x. 3.

Master, shall I be *porter* at the gate?—Shak. *Com. of Err.* ii. 2. 219.

POST (Lat. *positus* = placed), a runner, courier (Job. ix. 25; Jer. li. 31); the mounted couriers of the Persians, who carried the royal edicts to the provinces (Esth. iii. 13, 15; viii. 14).

A *post* from Wales loaden with heavy news.—Shak. 1 *Hen. IV.* i. 1. 37.

POTSHERD. See **Sherd**.

POTTAGE (Fr. *potage*), a thick soup prepared in a *pot*. Gen. xxv. 29; 2 Ki. iv. 38; Hag. ii. 12.

POUND (A. S. *pund*, a weight, Lat. *pondo*, a pound), the Attic *mina* = 100 *drachmas*, or £3, 6s. 8d. of our money. Lu. xix. 13, 16, 18, 20, 24. See **Piece of Silver**.

POUR WATER ON HANDS, to wait on, minister to, in allusion to the Jewish custom of a servant pouring water on the hands of his master after meals.

2 Ki. iii. 11. Here is Elisha the son of Shaphat, which *poured water on the hands* of Elijah.

POWER, (1) an armed force, army.

We'll follow them with all the *power* we have.—Shak. 1 *Hen. VI.* ii. 2. 33.

2 Chron. xxxii. 9. He himself laid siege

against Lachish, and all his *power* with him. Esth. i. 3; viii. 11

(2) Right, privilege, prerogative.

John i. 12. But as many as received him, to them gave he *power* to become the sons of God. R. V. 'the right.'

PRÆTORIUM (Mark xv. 16), the palace of Herod at Jerusalem, afterwards the official residence of the Roman governor, and the court of justice; rendered 'common hall' (Matt. xxvii. 27), and 'judgment hall' (John xviii. 28, 33; xix. 9). Herod's palace at Cæsarea is also called the *prætorium*, rendered 'judgment hall' (Acts xxiii. 35). In Philip. i. 13, the same term is rendered 'palace,' but denotes the *prætorian guard* (rather than the *prætorian camp*) at Rome. The Greek word rendered 'hall' (Lu. xxii. 55), and 'palace' (Matt. xxvi. 3, 58, 69; Mark xiv. 66), designates the courtyard of the high priest's house.

PRECIOUS (Lat. *pretium*, price, value), rare, highly *prized* for its rarity.

1 Sam. iii. 1. The word of the Lord was *precious* in those days.

PRESENTLY (Lat. *præsens*, being in front or in sight), forthwith, immediately, at once. The modern sense is shortly, soon. Shakespeare has 'present' = instant, immediate. *Meas. for Meas.* ii. 4. 152; *Much Ado*, i. 3. 9; *Jul. Cæs.* ii. 2. 5.

Presently?

Ay. with a twink.—Shak. *Temp.* iv. 42.

1 Sam. ii. 16. Let them not fail to burn the fat *presently*.

Prov. xii. 16. A fool's wrath is *presently* known.

Matt. xxi. 19. *Presently* the fig tree withered away. R. V. 'immediately.'

Matt. xxvi. 53. Thinkest thou that I cannot now pray to my Father, and he shall *presently* give me more than twelve legions of angels? R. V. 'even now.'

PRESS, a throng, crowd.

Into the thickest of that knightly *preasse* He thrust, and smote downe all that was betweene.—Spens. *F. Q.* iv. 4. 34.

Mark ii. 4. When they could not come nigh unto him for the *press*, they uncovered the roof where he was. Chap. v. 30; Lu. xix. 3. R. V. 'crowd.'

PRESS FAT. a pressing-vat. See **Fat**.

PRESUMPTUOUS (Lat. *praesumere* = take before), wilful, deliberate.

Psa. xix. 13. Keep back thy servant also from *presumptuous* sins.

PRESUMPTUOUSLY, wilfully, deliberately.

Exod. xxi. 14. If a man come *presumptuously* upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. Num. xv. 30.

PREVENT (Lat. *prævenire*), to come or get before, be beforehand with, anticipate, forestall, and so to *hinder*, in which sense the word is never used in the Bible. Wycliffe's version has 'bifor-come' (Psa. xxi. 3), and 'bifore take' (Psa. lxxix. 8).

So shall my anticipation *prevent* your discovery.—Shak. *Hamlet*. ii. 2. 305.

But in this same anticipated and *prevented* knowledge, no man knoweth how he came to the knowledge which he hath obtained.—Ba.. *Adv. of Learn.* p. 171, l. 10.

Psa. xxi. 3. Thou *preventest* him with the blessings of goodness.

Matt. xvii. 25. When he was come into the house, Jesus *prevented* him, saying, What thinkest thou, Simon?

1 Thess. iv. 15. We which are alive and remain unto the coming of the Lord shall not *prevent* them which are asleep.

2 Sam. xxii. 6, 19; Job iii. 12; xli. 11;

Psa. xviii. 5, 18; lxx. 10; lxxix. 8; lxxxviii.

18; cxix. 147, 148; Isa. xxi. 14; Amos ix.

10. R. V. Matt. xvii. 25, 'spake first to;,' 1 Thess. iv. 15, 'precede.'

PROFANE (Lat. *pro*, before, and *fanum*, a temple), originally, before the temple, hence outside of the temple, not sacred (Ezek. xlii. 20; xlviii. 15); now, impious, unholy, openly wicked, and so generally in A. V.

PROFIT, Lat. *proficere*, to make progress, improve.

Every man *profiteth* in that hee most intendeth.—Bac. *Ess.* p. 126, l. 8.

Gal. i. 14. And *profited* in the Jews' religion above many my own equals in mine own nation. R. V. 'advanced.'

PROFITING, progress, proficiency.

1 Tim. iv. 15. Meditate upon these things; give thyself wholly to them; that thy *profiting* may appear to all. R. V. 'progress.'

PROPER (Lat. *proprius*), (1) belonging to one's self, one's own, peculiar. 'Proper good' = own property.

All knowledge is either delivered by teachers, or attained by men's *proper*

endeavours.—Bac. *Adv. of Learn.* p. 182, l. 3.

Memory, merit, and noble workes. are *proper* to men.—Bac. *Ess.* p. 23, l. 9.

For neither he did shed that Ladie's blood, Nor tooke away his love, but his owne *proper good*.—Spens. *F. Q.* v. l. 23.

1 Chron. xxix. 3. I have of mine own *proper good*, of gold and silver, given to the house of my God.

Acts i. 19. That field is called in their *proper tongue*, Aceldama. R. V. omits.

1 Cor. vii. 7. Every man hath his *proper* gift of God. R. V. 'his own.'

(2) Comely, handsome, 'fair' (Acts vii. 20).

Three *proper* young men, of excellent growth and presence.—Shak. *As You Like It*, i. 2, 129.

Heb. xi. 23. By faith Moses, when he was born, was hid three months of his parents, because they saw that he was a *proper* child. R. V. 'goodly.'

PROPHECY, to expound, exhort, communicate religious truth under divine inspiration.

1 Cor. xi. 5. Every woman that prayeth or *prophesieth* with her head uncovered dishonoureth her head. Chap. xiv. 1, 3, 4, 5, 22.

PROPHET, Gk. *prophētes*, one who *speaks for* or in the name of another, the mouthpiece of another (Exod. vii. 1; comp. iv. 15, 16, Jer. xv. 19); an inspired teacher of the Divine will, a Divinely commissioned messenger, who sometimes, but not necessarily, foretold future events (Deut. xviii. 15-22; Judg. vi. 7-10; Acts xiii. 1; xv. 32; 1 Cor. xii. 28, 29; Eph. iv. 11). The word does not properly convey any notion of prediction, which was but a small part of the prophetic office. Thus Abraham is called a prophet (Gen. xx. 7), and so is Aaron (Exod. vii. 1), although neither of them is known specially as having predicted future events. In like manner, the patriarchs generally are called prophets (Psa. cv. 15). In the New Test. the idea of speaking with Divine authority, as a teacher sent from God, and attesting his mission by deeds which no man could do, except God were with him (John iii. 2), is the main element in the meaning of the word (Matt. xxi. 11, 46; Lu. vii. 16, 39; xxiv. 19; John vi. 14; ix. 17). The predictive element in prophecy is prominent in the speeches and writings of Peter (Acts ii. 30, 31; iii. 18,

21; 1 Pet. i. 10; 2 Pet. i. 19, 20; iii. 2).

PROSELYTE, Gk. *prosēlutos*, an *incomer*, a convert from heathenism to Judaism. Matt. xxiii. 15; Acts ii. 10; vi. 5; xiii. 43. Proselytes are said to have been of two classes: (1) *Proselytes of righteousness*, who were admitted to all the privileges of Judaism by submitting to circumcision, and taking upon themselves the obligation of the whole ceremonial law; (2) *Proselytes of the gate*, who, without being circumcised, conformed to certain Jewish laws and customs, and were allowed limited privileges.

PROVE (Lat. *probare*, to try), to test, put to the proof, as in the proverb, 'the exception *proves* the rule.' Exod. xv. 25; xvi. 4; Deut. viii. 2, 16; xiii. 3; 1 Sam. xvii. 39.

PROVERB (Lat. *pro*=publicly, and *verbum*=word), synonymous with *parable*, John xvi. 25, 29. See R. Vm.

PROVIDE (Lat. *pro-vidēre*, to foresee), to take care of, take thought for.

Rom. xii. 17. *Provide* things honest in the sight of all men. 2 Cor. viii. 21.

PROVIDENCE, provident care, foresight.

Not made upon the spur of a particular occasion for the present, but out of *providence* of the future.—Bac. *Hen.* VII. p. 69, l. 28.

Acts xxiv. 2. Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy *providence*.

PROVOKE, Lat. *provocare*, to call forth, incite, stimulate, move to exertion or feeling of any kind, not, as now, merely to anger.

After Otho the emperour had slaine himselfe, pitty *provoked* many to die out of meere compassion to their soveraigne.—Bac. *Ess.* p. 6, l. 13.

Nothing can move unless there be some end, the desire whereof *provoketh* unto motion.—Hook. *Ecc. Pol.* i. 7. 1.

1 Chron. xxi. 1. Satan stood up against Israel, and *provoked* David to number Israel.

2 Cor. ix. 2. Your zeal hath *provoked* very many. Rom. xi. 11, 14; Heb. x. 24.

PRUDENT (Lat. *prudens*, contr. from *providens*, foreseeing), better reu-

dered by discerning, intelligent, sagacious.

Matt. xi. 25. Thou hast hid these things from the wise and prudent. Acts xiii. 7; 1 Cor. i. 19.

PSALTERY (Heb. *nebel*), a kind of stringed instrument, a large harp, always in conjunction with some other musical instrument. 1 Sam. x. 5; 2 Sam. vi. 5; 1 Ki. x. 12; 1 Chron. xiii. 8; xv. 16; Psa. xxxiii. 2; lvii. 8; clxiv. 9; rendered 'viol' (Isa. v. 12; Amos v. 23; vi. 5), and 'psalm' (Psa. lxxxii. 2).

PUBLICAN, a collector of the *public* revenue, custom-house officer, tax-gatherer. In early English translations of the Bible, the word is rendered 'customer.' The Roman taxes were farmed out to the highest bidders, who were technically called *publicani*. Being necessarily men of large capital, they belonged chiefly to the equestrian order, as the wealthiest class of Romans. In the provinces they employed managing directors to superintend the collection; and under these were the *portitores*, or local collectors, who were commonly natives of the province in which they were stationed. It is to these subordinate tax-gatherers that the name 'publicans' is applied in the New Test. As they collected the tribute for a foreign heathen power, and often practised extortion, they were hated and despised by the Jews, who coupled them with the most depraved classes of society. Matt. v. 46, 47; ix. 10, 11; x. 3; xi. 19; xxi. 31, 32; Mark ii. 15, 16; Lu. iii. 12; v. 27, 29, 30; vii. 29, 34; xv. 1; xviii. 10, 11, 13. See R. Vm. Matt. v. 46.

PULSE, (perhaps from Lat. *puls* = pap), the grain or seed of leguminous plants, such as beans, pease, lentils. 2 Sam. xvii. 28; Dan. i. 12, 16.

PURCHASE (Fr. *pour*, for, and *chasser*, to chase), to chase or seek for, win, acquire, gain, the idea of payment not being necessarily present as now.

I sent thee forth to purchase honour.—Shak. Rich. II. i. 3. 282.

Psm. lxxxiv. 3.
The swallow also for herself
hath purchased a nest.

1 Tim. iii. 13. They that have used the office of a deacon well purchase to themselves a good degree. Exod. xv. 16; Psa. lxxiv. 2.

PURIM (pl. of Heb. *pur*, a lot), the feast of *lots*, a Jewish festival celebrated on the 14th and 15th days of the month Adar (Feb. and Mar.) in memory of the wonderful deliverance of the Jews from the cruel designs of Haman, and deriving its name from the *lots* cast by him. Esth. iii. 7; ix. 24-32. Many suppose that 'the feast' of John v. 1 was the feast of Purim.

PURTENANCE (Old Fr. *aparténir* = appertain), an abbreviation of *appurtenance*, that which appertains or belongs to anything the intestines of an animal, (Exod. xii. 9), elsewhere rendered 'inwards' (Exod. xxix. 13, 22; Lev. i. 9).

PUT TO (Ezra vi. 12; Eccles. x. 10), to apply.

Q.

QUARREL (Lat. *querēla*), cause of complaint, ground for any action. In Mark vi. 19, an inward grudge or spite. See R. V.

For God foond *querels* in me, therfor he demyde me enemy to hym shif.—Wycliffe, Job xxxiii. 10.

Against whom comest thou, and what's thy *quarrel*?—Shak. Rich. II. i. 3. 33.

Col. iii. 13. Forbearing one another, and forgiving one another, if any man have a *quarrel* against any. R. V. 'complaint.'

QUATERNION (Acts xii. 4), Lat. *quaterni*, four at a time; a detachment of four soldiers, the usual number of a Roman night-guard, which was relieved every three hours. When Peter is said to have been delivered to four quaternions of soldiers, it is to be understood that he was guarded by four soldiers at a time, two in the room where he was confined, and to whom he was chained (ver. 6), the other two forming the *first* and *second* wards (*guards*) of ver. 10—one outside the door of the room, and the other outside the main door of the prison—and that they were relieved every

three hours, or at each successive watch of the night, by four others; making in all sixteen men.

QUELL, A. S. *cwellan*, to *kill*, crush, destroy. Shakespeare has it once as a noun = murder (*Macb.* i. 7. 72).

And forth he goth, no lenger wolde he tarie,

Into the toun, unto a pothecarie,
And preyede him that he him wolde selle
Som poyson, that he myghte his rattes
quelle.—Chauc. *Pard.* *Ta.* 854.

Therewith they gan, both furious and fell,

To thunder b'owes, and fiersly to assaile
Each other, bent his enmy to *quell*.—
Spens. *F. Q.* i. 6. 43.

Psm. v. 10.

O God, destroy them; let them be
by their own counsel *quelled*.

QUICK, A. S. *cwic*, alive, living, a meaning still preserved in 'quicklime,' 'quicksand,' 'quickset,' 'quicksilver,' 'cut to the quick.'

Nat fully *quyke*, ne fully deede they were,
—Chauc. *Knightes Ta.* 157.

I had rather be set *quick* i' the earth
And bowl'd to death with turnips!

—Shak. *Merry Wives*, iii. 4. 90.

Num. xvi. 30. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down *quick* into the pit; then ye shall understand that these men have provoked the Lord. See ver. 33, where the word is rendered 'alive.'

Psa. lv. 15. Let death seize upon them, and let them go down *quick* into hell.

Psa. cxxiv. 3.

1 Pet. iv. 5. Who shall give account to him that is ready to judge the *quick* and the dead. Acts x. 42; 2 Tim. iv. 1; Heb. iv. 12 (where R. V. has 'living').

QUICKEN, A. S. *cwiccan*, (1) to make quick or alive, bring to life.

The mistress which I serve *quickens* what's dead

And makes my labours pleasures.—Shak.
Temp. iii. 1. 6.

1 Cor. xv. 36. That which thou sowest is not *quickened*, except it die. John v. 21; Rom. iv. 17; viii. 11; 1 Pet. iii. 18.

(2) To enliven, make lively, give spiritual life.

Music and poesy use to *quicken* you.—
Shak. *Tam. of Shr.* i. 1. 36.

Psa. lxxx. 18. *Quicken* us, and we will call upon thy name.

Eph. ii. 1. You hath he *quicken*ed, who were dead in trespasses and sins.
Psa. cxix. 25, 37, 40, 50; cxliii. 11; John vi. 63; Col. ii. 13.

QUIT (Old Fr. *quite*, released. Lat. *quietus*, at rest, and thus a shorter

form of *quiet*), as an adjective, acquitted, freed from obligation.

I think thou art *quit* for that.—Shak. 2
Hen. IV. ii. 4. 371.

Josh. ii. 20. If thou utter this our business, then we will be *quit* of thine oath which thou hast made us to swear.
Exod. xxi. 19, 28.

QUIT (Old Fr. *quiter*, Lat. *quietare*, to quiet), as a verb followed by the reflexive pronoun, to acquit oneself, behave.

Now *quit* you well.—Shak. *K. Lear*, ii. 1. 32.

1 Sam. iv. 9. Be strong, and *quit* yourselves like men. 1 Cor. xvi. 13.

R.

RACA (Matt. v. 22), empty, worthless, a Chaldee term of contempt, answering to 'O vain man' (Jas. ii. 20). See 2 Sam. vi. 20.

RAGAU (Lu. iii. 35), Old Test. (Gen. xi. 18), and R. V. Reu.

RAGGED, rugged, rough, broken.

His goodly corps, on *ragged* cliffs yrent,
Was quite dismembred.—Spens. *F. Q.* i. 5. 38.

Isa. ii. 21. To go into the clefts of the rocks, and into the tops of the *ragged* mountains.

RAHAB, used poetically for Egypt, Psa. lxxxvii. 4; lxxxix. 10; Isa. li. 9.

RAIN—fell plentifully in Palestine twice a year—(1) 'the former rain' in September or October, after the summer drought, to prepare the parched earth for the seed; (2) 'the latter rain' in March or April, just before the harvest, to perfect the fruits of the earth. Deut. xi. 14; Prov. xvi. 15; Jer. v. 24; Hos. vi. 3; Joel ii. 23; Jas. v. 7.

RANGES, (1) chimney-racks, now the whole fireplace.

It was a vault ybuilt for great dispencc,
With many *raunges* reard along the wall,
And one great chimney.—Spens. *F. Q.* ii. 9. 29.

Lev. xi. 35. Whether it be oven, or *ranges* for pots, they shall be broken down.

(2) The ranks of the guards set outside the temple.

2 Ki. xi. 8. He that cometh within the *ranges*, let him be slain. Ver. 15.

RASE or **RAZE** (Fr. *raser*, to scrape), to level with the ground, overthrow,

demolish. In some old writers spelt *race*; now commonly *raze*.

Razeth your cities and subverts your towns

And in a moment makes them desolate.—

Shak. 1 *Hen. VI.* ii. 8. 65

Psa. cxxxvii. 7. *Raze* it, *raise* it, even to the foundations thereof.

Psm. ix. 6.

Thou cities *raz'd*, perish'd with them is their memorial.

RAVENING, eagerness for plunder, extortion, as in R. V.

Lu. xi. 39. Your inward part is full of *ravening* and wickedness.

RAVIN (Lat. *rapina*, plunder), (1) as a verb, same as *raven* (Psa. xxii. 13), to plunder, devour greedily.

Like rats that *ravin* down their proper bane.—Shak. *Meas. for Meas.* i. 2. 133.

Gen. xlix. 27. Benjamin shall *ravin* as a wolf.

(2) As a noun, *rapine*, prey, plunder.

His deepe devouring jawes

Wide gaped, like the griesly mouth of hell,

Through which into his darke abysses all *ravin* fell.—Spens. *F. Q.* i. 11. 12.

Nahum ii. 12. The lion filled his holes with prey, and his dens with *ravin*.

Shakespeare has *ravin* as an adjective=ravenous (*All's Well*, iii. 2. 110).

READINESS. The phrase, 'having in a readiness' (2 Cor. x. 6), where the article is redundant, means being in readiness, being ready.

They did as if one that professed the art of shoe-making should not teach how to make up a shoe, but only exhibit in a *readiness* a number of shoes of all fashions and sizes.—Bac. *Adv. of Learn.* p. 155, l. 25.

READY (A. S. *ræde*, lit. prepared for a *raid*), (1) expert, skilful.

Ezra vii. 6. He was a *ready* scribe in the law of Moses. Psa. xlv. 1.

(2) Eager, willing, as the word is rendered in Matt. xxvi. 41.

Me shall you find *ready* and willing.—Shak. *Tam. of Shr.* iv. 4. 94.

Mark xiv. 38. The spirit truly is *ready* but the flesh is weak. 1 Pet. v. 2.

REASON (Fr. *raison*, Lat. *ratio*), (1) as a verb, to talk, converse, discourse.

I *reason'd* with a Frenchman yesterday, Who told me, in the narrow seas that part

The French and English, there miscarried A vessel of our country richly fraught.—

Shak. *Mer. of Ven.* ii. 8. 27.

Acts xxiv. 25. As he *reasoned* of righteousness, temperance, and judgment to come, Felix trembled.

(2) Like the adjective 'reasonable.' So Bacon has 'danger' (*Ess.* p. 195, l. 7), and 'pitie' (*Ess.* p. 168, l. 2), for the corresponding adjectives.

It is *reason* he be thought a master of words, that could with one word appease a mutiny in his army.—Bac. *Adv. of Learn.* p. 64, l. 19.

Acts vi. 2. It is not *reason* that we should leave the word of God, and serve tables. R. V. 'fit.'

REASONABLE (Rom. xii. 1), rational or spiritual, as opposed to *material*.

REBUKE (Fr. *reboucher*, to stop up again), (1) as a verb, to chasten, correct for sin.

So I return *rebuked* to my content

And gain by ill thrice more than I have spent.—Shak. *Sonn.* 119. 13.

Psa. vi. 1. O Lord *rebuke* me not in thine anger, neither chasten me in thy hot displeasure. Psa. xxxviii. 1; Isa. liv. 9; Rev. iii. 19.

(2) As a noun, chastisement, reproach.

Rebuke and dread correction wait on us —Shak. 1 *Hen. IV.* v. 1. 111.

Psa. xxxix. 11. When thou with *rebukes* dost correct man for iniquity, thou makest his beauty to consume away lik. a moth. Isa. xxv. 8.

Philip. ii. 15. That ye may be blameless and harmless, the sons of God, without *rebuke*, in the midst of a crooked and perverse nation. R. V. 'blemish.'

RECEIPT (Matt. ix. 9), receptacle, place for receiving. See **Custom**.

Fountaines I intend to be of two natures: the one, that sprinkleth or spouteth water; the other a faire *receipt* of water, of some thirty or forty foot square.—

Bac. *Ess.* p. 191, l. 24.

RECEIVE, to bear with, suffer.

I shall not only *receive* this villanous wrong, but stand under the adoption of abominable terms, and by him that does me this wrong. —Shak. *Merr. Wives*, ii. 2. 308.

2 Cor. xi. 16. Let no man think me a fool; if otherwise, yet as a fool *receive* me.

RECKON (A. S. *ge-recenian*, to explain, allied to Icel. *rekja*, to unfold, from *rök*, a reason), to hold for certain, as the result of reasoning, in a stronger sense than now. Rom. viii. 18.

RECORD (Lat. *re-*, again, and *cor*, the heart), (1) as a verb, to call *back* to the heart or mind, call to remembrance, remember.

In solitary silence, far from wight, He gan *record* the lamentable stowre.—Spens. *F. Q.* iv. 12. 19.

Psm. lxxi. 16.

And thine own righteousness, ev'n thine alone, I will *record*.

Psm. lxxvii. 11; cvii. 43.

(2) As a noun, (a) remembrance, (b) testimony, (c) a witness.

(a) Psm. lxxiv. 18.

That the enemy reproached hath, O keep it in *record*.

(b) John viii. 13. Thou bearest *record* of thyself; thy *record* is not true. John i. 19, 32, 34; viii. 14; xii. 17; xix. 35; 1 John v. 10, 11; 3 John 12. R. V. 'witness.'

(c) Philip. i. 8. God is my *record*, how greatly I long after you all. 2 Cor. i. 23. R. V. 'witness.'

To 'call to record' (Deut. xxx. 19; xxxi. 28), 'take to record' (Acts xx. 26), to call as a witness.

RECORDER, historiographer, annalist, one of the ministers of the Hebrew kings, who kept the royal records, and compiled the chronicles of the reign. 2 Sam. viii. 16; 1 Ki. iv. 3; 2 Ki. xviii. 18, 37; 2 Chron. xxxiv. 8; Isa. xxxvi. 3, 22.

REFRAIN (Lat. *re*, back, and *frenum*, a bridle), to hold *back* with a *bridle*, rein in, restrain, now used only in an intransitive sense.

If they be illuminate by learning, they have those notions of religion, policy, and morality, which do preserve them and *refrain* them from all ruinous and peremptory errors and excesses.—Bac. *Adv. of Learn.* p. 53, l. 17.

Gen. xliii. 31. He washed his face, and went out, and *refrained* himself. Chap. xlv. 1.

Psm. xxxiv. 13. Thy lips *refrain* from speaking guile. Job vii. 11; Psa. cxix. 101; Prov. i. 15; x. 19; Jer. xiv. 10; xxxi. 16.

REINS, Lat. *renes*, the kidneys, which the Hebrews regarded as the seat of the affections and dispositions. 'In the ancient system of physiology the kidneys were believed to be the seat of desire and longing, which accounts for their often being coupled with the heart' (Smith, *Dict. of Bible*, iii. 1026). Job xvi. 13; xix. 27; Psa. vii. 9; xxvi. 2; Isa. xi. 5; Jer. xi. 20; xvii. 10; xx. 12; Rev. ii. 23.

REJOICE (Psa. xix. 8; lxxxvi. 4; Prov. xv. 30; xxvii. 9; xxix. 3), to

cause to rejoice, gladden, elsewhere in the Bible used intransitively.

RELIGION, never in the modern sense for godliness or piety, but for the outward expression or embodiment of religious belief. Acts xxvi. 5; Gal. i. 13; Jas. i. 27.

RELIGIOUS, making outward profession of religion. Jas. i. 26.

RENT (A. S. *rendan*, to tear), used indifferently with *rend* by old writers, as the present tense. Similarly, *girt* (Shak. 1 *Hen.* VI. iii. 1. 171), and *engirt* (*Ven. and Adon.* 364). The phrase 'to rent the face' (Jer. iv. 30), refers to the practice of introducing paint into the face, particularly the eyelids. See 2 Ki. ix. 30.

And will you *rent* our ancient love asunder, To join with men in scorning your poor friend?—Shak. *Mid. Nt. Dr.* iii. 2. 215.

REPORT, repute, reputation, character.

More cruel to your good *report* than grateful

To us that give you truly.—Shak. *Coriol.* i. 9. 54.

Acts vi. 3. Look ye out among you seven men of honest *report*. Chap. x. 22 Heb. xi. 2; 3 John 12.

REPROBATE (Lat. *reprobus*, spurious), that will not stand proof or trial, base, worthless, now used only of moral worthlessness.

Jer. vi. 30. *Reprobate* silver shall men call them, because the Lord hath rejected them.

REPROVE (Lat. *reprobare*), (1) to disprove, refute. Shakespeare has 'reproof' = disproof, refutation (1 *Hen.* IV. iii. 2. 23).

He never nameth or mentioneth an ancient author or opinion, but to confute and *reprove*.—Bac. *Adv. of Learn.* p. 112, l. 19.

Job. vi. 25. What doth your arguing *reprove*? Ver. 26.

(2) To convince, bring to light, bring to a conviction of sin.

Prov. xix. 25. *Reprove* one that hath understanding, and he will understand knowledge.

John iii. 20. Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be *reproved*.

John xvi. 8. When he is come, he will *reprove* the world of sin. 2 Tim. iv. 2.

REQUIRE (Ezra viii. 22; Psa. cxxxvii. 3), Lat. *requirere*; to ask for, request,

without the idea of asking as a right.
See **Demand**.

In humblest manner, I *require* your high-
ness.

That it shall please you to declare.—
Shak. *Hen. VIII.* ii. 4. 144.

REReward, the rear-guard. See **Ward**.

Now in the *rearward* comes the duke and
his.—Shak. 1 *Hen. VI.* iii. 3. 33.

Josh. vi. 9. The *rereward* came after the
ark. Num. x. 25; 1 Sam. xxix. 2; Isa.
lii. 12; lviii. 8.

Similarly, the 'vanguard' was called
the 'foreward.'

My *foreward* shall be drawn out all in
length.—Shak. *Rich. III.* v. 3. 293.

RESEMBLANCE, aspect, appearance.

Zech. v. 6. This is their *resemblance*
through all the earth.

RESEMBLE (Fr. *resembler*, from Lat.
simulare, to make like), to liken
compare.

And th' other, allyclad in garments light
Discoloured like to womanish disguise,
He did *resemble* to his lady bright.—
Spens. *F. Q.* iii. 10. 21.

Lu. xiii. 18. Unto what is the kingdom
of God like? and whereunto shall I
resemble it?

REVEREND (Lat. *reverendus*, inspir-
ing awe), awful. Psal. cxi. 9.

A 'earful vision doth his soul molest;
Seeming to see in *rev'rent* form appear
A fair and goodly woman all distrest.—
Daniel, *Civil Wars*, B. i.

REVIVE (Lat. *re*, again, and *vivere*, to
live), (1) intransitively, to return to
life, live again.

Looks kill love and love by looks *re-
viveth*.—Shak. *Ven. and Ad.* 464.

Judg. xv. 19. His spirit came again, and
he *revived*. 1 Ki. xvii. 22; 2 Ki. xiii. 21;
Rom. vii. 9; xiv. 9.

(2) Transitivity, to restore to life.

To end one doubt by death
Revives two greater in the heirs of life.—
Shak. 2 *Hen. IV.* iv. 1. 200.

Psal. lxxxv. 6. Wilt thou not *revive* us
again? Hos. vi. 2.

RICHEs, originally a noun singular,
derived immediately from the Fr.
richesse, but now used only as a
plural. The old plural was *richessis*.
Comp. **Alms**.

Som man desireth for to have *richesse*,
That cause is of his morthre or gret seek-
nesse.—Chauc. *Knightes Ta.* 897.

The *riches* of the ship is come on shore.—
Shak. *Oth.* ii. 1. 83.

Rev. xviii. 17. For in one hour so great
riches is come to nought.

RID (Dan. *rydde*, to clear away, Scotch,
red), to remove, rescue, take away

To *rid* her from this second marriage.—
Shak. *Rom. and Jul.* v. 3. 241.

Gen. xxxvii. 22. That he might *rid* him
out of their hands. Exod. vi. 6; Lev.
xxvi. 6; Psal. lxxxii. 4; cxliv. 7, 11.

RIGHT, righteousness.

Psal. xcvi. 2.

Dark clouds him compass; and in *right*
with judgment dwells his throne.

RIGHT, as an intensive adverb, very,
highly.

Thou art *right* welcome as thy master is.
—Shak. *As You Like It*, ii. 7. 198.

Psal. xlvi. 5. God shall help her, and that
right early. Psal. cxxxix. 14; Psm. lxxv.
12; lxxii. 14; lxxviii. 34; xcii. 4.

RIOT (Old Fr. *riote*, strife), (1) as a
verb, to live dissolutely. R. V.
'revel,' 2 Pet. ii. 13.

(2) As a noun, dissolute living,
revelry. Tit. i. 6; 1 Pet. iv. 4.

RIOTING, R. V. 'revelling,' Rom. xiii.
13.

RIOTOUS, dissolute, luxurious. Prov.
xxiii. 20; xxviii. 7; Lu. xv. 13.

RISING, a tumour, swelling. Lev.
xiii. 2, 10, 19, &c.

ROAD (anciently written *rode*, past
part. of *ride*, now more usually spelt
raid), an *inroad*, plundering incur-
sion.

A salvage nation, which did live
Of stealth and spoile, and making nightly
rode

Into their neighbours borders.—Spens.
F. Q. vi. 8. 35.

1 Sam. xxvii. 10. Whither have ye made
a *road* to-day?

ROBBERY (Phillip. ii. 6), better as in
R. V. 'a prize,' R. Vm. 'a thing to
be grasped.'

ROBOAM (Matt. i. 7), Old Test. (1
Chron. iii. 10) and R. V. Rehoboam.

ROD, a shoot or branch of a tree,
applied figuratively—

(1) To Christ as a descendant of
Jesse. Isa. xi. 1.

(2) To the tribes of Israel as spring-
ing from one root. Psal. lxxiv. 2;
Jer. x. 16. Comp. Deut. iv. 20;
xxxii. 9; Psal. xxxiii. 12.

(3) As a symbol of power and
authority, and thus either of correc-
tion or of conquest. Psal. ii. 9; cx.
2; cxxv. 3; Prov. xxii. 8; Jer. xlviii.
17; Ezek. xix. 11, 14; 1 Cor. iv. 21.

ROOM (A. S. *rúm*, space), a place. *e.g.*, a seat at table. Matt. xxiii. 6; Mark xii. 39; Lu. xiv. 7-10; xx. 46. So we still speak of appointing one in *room* of another. R. V. has both 'place' and 'seat.'

RUDE (Lat. *rudis*, rough, raw), (1) brutish, foolish.

Who is here so *rude* that would not be a Roman?—Shak. *Jul. Cæs.* iii. 2. 33. Psm. lxxiii. 22.

So *rude* was I, and ignorant,
and in thy sight a beast.

(2) Unpolished, unrefined.

Rude am I in my speech,
And little blessed with the soft phrase of peace.—Shak. *Oth.* i. 3. 81.
2 Cor. xi. 6. But though I be *rude* in speech, yet not in knowledge.

S.

SABAOOTH (Heb. *tzebaoth*, hosts, armies). The phrase 'Lord of Sabaoth' (Rom. ix. 29; Jas. v. 4), is the Greek equivalent of the Hebrew 'Lord of Hosts,' which is common in the prophetic books. The term 'hosts' may refer to angels (1 Ki. xxii. 19; Psa. ciii. 21; cxlvi. 2), or to the heavenly bodies (Dent. iv. 19; xvii. 3; 2 Ki. xvii. 16), in both of which senses Jehovah may be appropriately described as the 'Lord of Hosts.' Some take this title to designate God as God of battles or armies, or as God of all creatures; but it is better to regard it as meaning Lord of the hosts of heaven, including celestial spirits and the heavenly bodies.

SABBATH DAY'S JOURNEY (Acts i. 12), 2000 cubits, or three-fourths of a mile, the distance between the wall of a Levitical city and the outside boundary of its suburb (Num. xxxv. 4, 5).

SACKBUT (Heb. *sabbeka*), a large, many-stringed harp, Dan. iii. 5, 7, 10, 15.

SADDUCEES, a noted Jewish sect in the days of our Lord. They were the very opposite of the Pharisees, rejecting all traditions and unwritten laws, and denying the existence of angels and spirits, the immortality of the

soul, and the resurrection of the body (Matt. xxii. 23-33; Acts xiii. 6-8). They were conservative in their sentiments, and constituted the ancient priestly aristocracy. Like the Pharisees, they were bitterly opposed to Christ.

SALEM, used poetically for Jerusalem, Psa. lxxvi. 2.

SAMARIA, often employed in a wide sense to designate the kingdom of Israel, or the ten tribes, the capital of which was the city of Samaria. 1 Ki. xiii. 32; Isa. vii. 9; Jer. xxiii. 13; Ezek. xvi. 46.

SAMARITANS, in the New Test., a mixed race composed of the descendants of the heathen colonists, whom Shalmaneser, King of Assyria, planted in Samaria in the room of the exiled Israelites (B. C. 721), and of the survivors of the residual Israelites and Canaanites. At first the colony worshipped only the gods of their native country, but their circumstances afterwards led them to desire some knowledge of Jehovah and His worship. The Assyrian king sent one of the captive priests to teach them; but although they adopted the books of Moses, they coupled idolatrous rites with the worship of the true God (2 Ki. xvii. 24-41). In time, however, a more correct notion of religion prevailed; and after the Jewish captivity idolatry disappeared from among them. When the Jews returned from Babylon (B. C. 536), the Samaritans sought to assist them in rebuilding the temple; and the refusal to accept their aid so enraged them that they used every means in their power to frustrate the work (Ezra. iv. 1-24). This greatly exasperated the Jews; and the jealousy and hatred of the two races was afterwards intensified by the erection of a temple on Mount Gerizim (about B. C. 409). The name 'Samaritan' became to the Jews a term of reproach, and all intercourse with the race was avoided (Matt. x. 5; John iv. 9; viii. 48).

SANHEDRIM, (not a Hebrew word, but a transliteration of the Greek *συνέδριον* = a sitting together, assembly, and therefore more correctly spelt Sanhedrin), in A. V.

Concouncil (Matt. xxvi. 59; Mark xv. 1; Lu. xxii. 66; John xi. 47), the supreme Jewish court of justice, both civil and ecclesiastical, which sat in Jerusalem. It consisted of 71 members (some say 70, others 72), including (1) the *chief priests* or heads of the 24 priestly courses, with the high priest, who was generally president, and probably the ex-high priests; (2) the *scribes* or lawyers; (3) the *elders* of the people, representing the laity. In the first three Gospels and in the Acts, these three classes are often employed as a periphrasis for the Sanhedrin, Matt. ii. 4; Mark xii. 35; Lu. v. 21; Acts vi. 12. Besides the Great Sanhedrin, an inferior court, called the Small Sanhedrin, and consisting of 7 members (Josephus *Antiq.* iv. 8. 14), was established in all the principal towns, in accordance with Deut. xvi. 18. In Matt. v. 22, the 'judgment' and the 'council' refer respectively to the inferior and superior courts of judicature.

SARON (Acts ix. 35), Old Test. (Cant. ii. 1) and R. V. Sharon. The Sharon of 1 Chron. v. 16 was probably a district east of the Jordan, in the neighbourhood of Gilead and Bashan.

SARUCH (Lu. iii. 35), Old Test. (Gen. xi. 20) and R. V. Scrug.

SAVOUR (Lat. *sapor*), (1) as a noun, (a) taste, flavour, scent, Gen. viii. 21; Matt. v. 13; (b) metaphorically, name, reputation, character, Exod. v. 21.

(2) As a verb, (a) to smell, use the sense of smell, Psm. cxv. 6; (b) to have a mind for, understand, be on the side of, Matt. xvi. 23; Mark viii. 33. R. V. has 'mind.' The same word is rendered 'set your affection on' (Col. iii. 2), where R. V. has 'set your mind on.'

SCALL, perhaps akin to *scale* and A. S. *scyl*=shell; a scab, a disease incident to the hairy parts of the body, as the head or beard. Lev. xiii. 30-37.

SCARCE (perhaps from the Middle Lat. *scarpsus* = narrowed), with difficulty (Acts xxvii. 7), rendered 'hardly' (ver. 8). R. V. has 'with difficulty' in both verses.

SCORN. See **Laugh and Think.**

SCRABBLE, akin to *scrape*: to scrawl, make unmeaning marks. 1 Sam. xxi. 13.

SCRIBES (Lat. *scribere*, to write), (1) in early times, royal secretaries who registered the king's edicts and official documents (2 Sam. viii. 17; xx. 25; 1 Ki. iv. 3; 2 Ki. xviii. 18; 1 Chron. xxvii. 32; 2 Chron. xxxiv. 13; Isa. xxxvi. 3), and kept the military muster-rolls (2 Ki. xxv. 19; 2 Chron. xxvi. 11; Jer. liii. 25).

(2) After the Babylonish captivity, the authorised transcribers, readers, and expounders of the Scriptures (Ezra vii. 6, 11, 12, 21; Neh. viii. 1, 9; xii. 26, 36). This is the dominant sense of the word in the New Test., where, as members of the Sanhedrin, they are often classed with the chief priests and elders (Matt. ii. 4; v. 20; vii. 29; xii. 38; xvii. 10; xx. 18; xxi. 15; Mark xii. 35; Lu. v. 21; xx. 1; Acts vi. 12). They are also called 'lawyers' (comp. Mark xii. 28 with Matt. xxii. 35; Lu. vii. 30; x. 25), and 'doctors of the law' (Lu. v. 17; Acts v. 34). They belonged mostly to the priestly or Levitical families, and, like the Pharisees with whom they are associated, were noted for their pride and hypocrisy, and their enmity to our Lord (Matt. xxiii. 13; Mark ii. 16; Lu. xi. 53, 54; xx. 19-26, 39-47).

SCRIP (Welsh, *ysgrap*, a bag), a wallet or small bag for scraps, a travelling wallet for provisions. 1 Sam. xvii. 40; Matt. x. 10; Mark vi. 8; Lu. ix. 3; xxii. 35, 36. R. V. has 'wallet.'

And eke behind
His scrip did hang, in which his need-
ments he did bind.—Spens. *F. Q.* i. 6. 35.

SEAR (A. S. *searian*, to dry up), to burn, brand with a hot iron, metaphorically, to harden.

The scorching flame sore swinged all his face,
And through his armour all his body
seard.—Spens. *F. Q.* i. 11. 26.

1 Tim. iv. 2. Having their conscience
seared with a hot iron. R. V. 'branded.'

SECONDARILY (1 Cor. xii. 28), secondly, as in Coverdale's Version, and now in R. V.

SECRET (Lat. *secretus* = separated, remote). unconsciously committed. Psal. xix. 12; xc. 8.

SECURE (Lat. *securus*, void of care), (1) as an adjective, free from care, not afraid of danger, unguarded.

Upon my *secure* hour thy uncle stole.—

Shak. *Hamlet*. i. 5. 61.

Judg. viii. 11. Gideon smote the host: for the host was *secure*. Chap. xviii. 7, 10, 27; Job. xii. 6.

(2) As a verb, to free from care or fear, set at ease.

Think I shall lack friends? *Secure* thy heart.—Shak. *Tim. of Ath.* ii. 2. 185.

Matt. xxviii. 14. If this come to the governor's ears, we will persuade him, and *secure* you. R. V. 'rid you of care.'

SECURELY, carelessly, without fear.

We see the winds set sore upon our sails, And yet we strike not, but *securely* perish.

—Shak. *Rich. II.* ii. 1. 26⁴.

Prov. iii. 29. Devise not evil against thy neighbour, seeing he dwelleth *securely* by thee. Mic. ii. 8.

Shakespeare has 'security' = carelessness, false confidence. *Rich. II.* iii. 2. 34; *Macb.* iii. 5. 32.

SEEK TO, to resort to, have recourse to. Deut. xii. 5; 1 Ki. x. 24; Isa. viii. 19; xix. 3.

SEEM (A. S. *seman*), in a stronger sense than now, to be reputed, as in R. V. Gal. ii. 9.

SEER, one who foresees, a prophet who had a foresight of the future. 1 Sam. ix. 9, &c.

SEETHE, (pret. *sod*, past part. *sodden*), to boil, cook by boiling. Gen. xxv. 29; Exod. xii. 9; xvi. 23; xxiii. 19; xxix. 31; xxxiv. 26; Deut. xiv. 21; 1 Sam. ii. 13, 15; 2 Ki. iv. 38; Job xli. 20; Jer. i. 13; Ezek. xxiv. 5; Zech. xiv. 21.

He cowde roste, and *sethe*, and broille, and frie.—Chauc. *Prolog.* 383.

SEE TO (Josh. xxii. 10), to behold, look at.

SELAH (Psal. iii. 2), a choir note for guiding the music, perhaps corresponding to our *crescendo* or *forte*.

SELF SAME, emphatic, very same. Exod. xii. 41; Matt. viii. 13; 1 Cor. xii. 11; 2 Cor. v. 5; vii. 11. 'Self'

was anciently an adjective = same. Thus,

And in that *selve* moment Palamon Is under Venus, est-ward in the place.—Chauc. *Knights Ta.* 1726.

To shoot an arrow that *self* way Which you did shoot the first.—Shak. *Merch. of Ven.* i. 1. 148.

SEM (Lu. iii. 36), Old Test. (Gen. v. 32) and R. V. Shem.

SENATE (Lat. *senex* = old), eldership, a body of aged and experienced men, who were not officially members of the Sanhedrin, but summoned only on some emergency (Acts v. 21). Perhaps the same as 'the elders of Israel' (Acts iv. 8), and 'the elders of the Jews' (Acts xxv. 15), called 'senators' (Psal. cv. 22).

SENTENCE (Lat. *sentio* = think), not in a judicial sense, but judgment, opinion. Acts xv. 19.

Herkne what is the *sentence* of the wyse.—Chauc. *Man of Law's Prolog.* 113.

SERVE. 'Shall serve themselves of them' = shall exact service of them. Jer. xxv. 14; xxvii. 7.

SERVITOR (2 Ki. iv. 43), a servant, attendant.

Your trusty and most valiant *servitor*.—Shak. *Oth.* i. 3. 40.

SET, (1) fixed, appointed. Gen. xvii. 21; xxi. 2; Exod. ix. 5; 1 Sam. xiii. 8; 2 Sam. xx. 5; Job. xiv. 13; Psal. cii. 13.

(2) Seated. Matt. v. 1; xxvii. 19; Heb. viii. 1; xii. 2.

SET BY (1 Sam. xviii. 30; xxvi. 24), to make account of, value, honour, esteem. 'To set light by' (Deut. xxvii. 16; Ezek. xxii. 7), and 'to set at nought' (Prov. i. 25; Mark ix. 12; Acts iv. 11), to value lightly, despise.

SET FORTH (Ezek. xxvii. 10), to show to advantage.

SET FORWARD, (1) to forward, promote.

The inducing part of the latter (which is the survey of learning) may be *set forward* by private travail.—Bac. *Adv. of Learn.* p. 83, l. 30.

1 Chron. xxiii. 4. Twenty and four thousand were to *set forward* the work of the house of the Lord. 2 Chron. xxxiv. 12; Ezra iii. 8, 9; Job xxx. 13.

(2) To go forward. Num. ii. 17; iv. 15; x. 17.

SET-TO, to apply, affix. 'Set to his seal' (John iii. 33), to attest.

SETTLE (A. S. *setl*), a kind of *seat* or bench, the ledge of the altar on which the priests could stand. Ezek. xliii. 14, 17, 20; xlv. 19.

SEVEN STARS (Amos v. 8), the 'Pleiades' (Job ix. 9; xxxviii. 31), a cluster of little stars in the constellation Taurus.

The reason why the *seven stars* are no more than seven is a pretty reason.—Shak. *K. Lear*, i. 5. 38.

SEVERAL (Eng. *sever*, Lat. *separare*), separate, apart from others.

You cannot have a perfect palace, except you have two *severall* sides; a side for the banquet, as is spoken of in the Booke of Hester; and a side for the household.—Bac. *Ess.* p. 182, l. 2.

2 Ki. xv. 5. He was a leper unto the day of his death, and dwelt in a *several* house. Num. xxviii. 13; 2 Chron. xi. 12; Rev. xxi. 21.

SEVERALLY, separately.

I will dispatch you *severally*.—Shak. *Tim. of Ath.* ii. 2. 196.

1 Cor. xii. 11. Dividing to every man *severally* as he will.

SHADOW (A. S. *scadu*), shade, shelter. Gen. xix. 8; Judg. ix. 15; Isa. iv. 6; Jonah iv. 5, 6.

I'll go find a *shadow* and sigh till he come.—Shak. *As You Like It*, iv. 1. 222.

SHAKED (Psa. cix. 25), did shake, shook. Shakespeare has the same form for the preterite (*Temp.* ii. 1. 319), and for the participle (*Hen.* V. ii. 1. 124).

SHALLUM (1 Chron. iii. 15; Jer. xxii. 11), same as Jehoahaz (2 Ki. xxiii. 30).

SHAMBLES (Lat. *scabellum*, dim. of *scammum*, a bench), benches or stalls in which meat is exposed for sale, a flesh-market. 1 Cor. x. 25.

SHAMEFACEDNESS (1 Tim. ii. 9), bashfulness, modesty. This word has for more than a century usurped the place of 'shamefastness,' the term employed in the version of 1611, and in all the previous English versions, except the Rheims, which has 'demureness.' The word in its

original form has now been restored in R. V. 'Shamefast' was an adjective like 'soothfast' (firm in truth), and 'steadfast' (firm in place), and the corresponding noun is not 'shamefacedness,' but 'shamefastness,' meaning that honourable shame or modesty which is *fast* or rooted in the character.

Shamefast sche was in maydenes *schamfastnesse*.—Chauc. *Doctor's Ta.* l. 55 (*Ald. ed.*)

Then to the knight with *shamefast* modestie

They turne themselves.—Spens. *F. Q.* i. 10. 15.

SHEEPMASTER (2 Ki. iii. 4), a sheep-owner.

SHERD (A. S. *sceran*, to cut), that which is *sheared* off, a shred, fragment. Hence 'potsherd' (Job ii. 8; Psa. xxii. 15; Prov. xxvi. 23; Isa. xlv. 9), a piece of a broken pot; figuratively, a worthless thing.

What is it, that art and the wit of man hath not devised? for there is means found to make a strong kind of mortar or cement by the broken *sheards* of potter's vessels.—Holland. *Plinie*, b. ii. c. 6.

They hew'd their helmes, and plates asunder brake, As they had *potshares* bene.—Spens. *F. Q.* vi. l. 37.

Isa. xxx. 14. There shall not be found in the bursting of it a *sherd* to take fire from the hearth, or to take water withal out of the pit. Ezek. xxiii. 34; Psm. ii. 9.

SHIP (A. S. *scip*, Lat. *scapha*, Gr. *skaphe*, anything 'scooped out,' a light boat, skiff), in the Gospels, a small fishing vessel, a boat. Matt. iv. 21, 22; Mark iv. 1, 36; Lu. v. 2, 3; John vi. 17, 19. R. V. gives 'boat.' 'Took ship' (Acts xxi. 6), went on board the ship, embarked.

Ere he *take ship* for France.—Shak. *Hen.* V. ii. Prol. 80.

SHIPMAN (1 Ki. ix. 27; Acts xxvii. 30), a *man* who manages a *ship*, a seaman. R. V. 'sailor.'

A *schipman* was ther, wonyng fer by weste.—Chauc. *Prol.* 388.

SHIPMASTER (Jonah i. 6; Rev xviii. 17), the captain of a ship.

SHIPPING. 'Took shipping' (John vi. 24), R. V. 'got into the boats.'

Take, therefore, *shipping*; post, my lord, to France.—Shak. *1 Hen.* VI. v. 5. 87.

SHOES, sandals, soles of leather or wood fastened by thongs over the instep. Exod. iii. 5; Josh. ix. 5; Matt. iii. 11; Lu. xv. 22. 'To cast the shoe over a country,' is to assert a right to it, to subdue it. Psal. lx. 8; cviii. 9.

SHOULD, = (1) Gr. *μᾶλλον*, to be about to, Mark x. 32; Lu. ix. 31; John vii. 39; Acts xxviii. 6; (2) Gr. *δεῖ*, implying necessity, Matt. xviii. 33; xxvi. 35; Mark xiv. 31.

SHROUD (A. S. *scrud*, clothing), a shelter, shadow produced by thick foliage. Ezek. xxxi. 3. Spenser (*F. Q. i. l. 6*) has 'shrowd' = to take shelter (from a storm).

SIGNS (Lat. *signum*), tokens of God's presence, such as prophecy, visions, &c. (Psal. lxxiv. 9); in the New Test. one of three terms expressive of the miracles wrought by our Lord and his Apostles, Acts ii. 22; 2 Cor. xii. 12; Heb. ii. 4. Miracles are called 'signs' because they attest the character and claims of those who perform them; 'powers,' because they are wrought by Omnipotence; and 'wonders,' because they are inexplicable to men.

SIHOR (Josh. xiii. 3; Isa. xxiii. 3; Jer. ii. 18), the Nile.

SILAS (Acts xv. 22), same as Silvanus of St Paul's epistles (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1).

SILLY (A. S. *sælig*, happy), simple, guileless, easily deceived.

A *silly* man, in simple weedes forworne.—Spens. *F. Q. i. 6. 35*.

Hos. vii. 11. Ephraim also is like a *silly* dove without heart. Job v. 2; 2 Tim. iii. 6.

SILVERLING (Isa. vii. 23), a piece of silver, perhaps a shekel.

SIMEON (Acts xv. 14), the Hebrew form of Simon.

SIMPLE (Lat. *simplex*, once folded), akin to *silly*, artless, easily deceived. Prov. i. 32. The turning away of the *simple* shall slay them.

SINCERE, pure, unmixed, unadulterated.

If a man would know the true and *sincere* vermillion indeed, it ought to have the rich and fresh colour of scarlet.—Holland. *Poetic*, xxxiii. 7.

1 Peter ii. 2. As new born babes, desire the *sincere* milk of the word, that ye may grow thereby. R. V. 'the spiritual milk which is without guile.'

SINGLE (Lat. *singuli*=one by one), sound, clear, not affected by disease.

Matt. vi. 22. If therefore thine eye be *single*, thy whole body shall be full of light. Lu. xi. 34.

SINGLENESS, simplicity, sincerity, opposed to double-mindedness or deceit. Hence 'singleness of heart' (Acts ii. 46; Eph. vi. 5; Col. iii. 22), is singleness of purpose, aim, and motive.

SINGULAR, especial, particular, peculiar to oneself.

Lev. xxvii. 2. When a man shall make a *singular* vow, the persons shall be for the Lord by thy estimation.

SITH (Ezek. xxxv. 6), since, seeing that. *Sith* is the contracted form of Old English *sithence*, and had originally both the illative and the temporal signification; but in the 16th and 17th centuries *sith* was used specially as the illative, and *sithence* or *since* as the temporal conjunction. In the metrical version of the Psalms, *sith* always has the illative meaning. Psm. xvi. 8; xxii. 8; xxxi. 4; xxxiii. 21; l. 17; lxxiii. 10; lxxxvi. 3; cix. 21; cxix. 45.

SKILL (A. S. *scylan*, to separate, distinguish), to be knowing in, be dexterous at, understand, now obsolete as a verb.

Sylla could not *skill* of letters, and therefore knew not how to dictate.—Bac. *Adv. of Learn.* p. 66, l. 1.

1 Ki. v. 6. Thou knowest that there is not among us any that can *skill* to hew timber like unto the Sidonians. 2 Chron. ii. 7, 8; xxxiv. 12.

SLACK (A. S. *slæc*, loose), (1) as an adjective, remiss, negligent, dilatory. Alack that Leonine was so *slack*, so slow! —Shak. *Peric.* iv. 2. 68.

Josh. xviii. 8. How long are ye *slack* to go to possess the land? Deut. vii. 10; 2 Pet. iii. 9.

(2) As a verb, (a) transitively, to slacken, relax.

However loth he were his way to *slake*.—Spens. *F. Q. v. 8. 5*.

2 Ki. iv. 24. *Slack* not thy riding for me, except I bid thee. Josh. x. 6.

(b) Intransitively, to delay, be slow.

Their negotiations all must *slack*.
Wanting his manage.—Shak. *Troil. and Cress.* iii. 3. 24.

Deut. xxiii. 21. When thou shalt vow a vow unto the Lord thy God, thou shalt not *slack* to pay it.

SLEIGHT (Eph. iv. 14), cheating, artifice, craft. The word survives only in the phrase 'sleight of hand,' and is from the same root as *sly*.

Whiles none the holy things in safety kept,
Then he by conning *sleights* in at the window crept.—Spens. *F. Q. i.* 3. 17.

SLIME (Gen. xi. 3; xiv. 10; Exod. ii. 3), bitumen, asphalt.

SOBER (Lat. *sobrius*), sober-minded, discreet.

Her *sober* virtue, years and modesty,
Plead on her part some cause to you unknown.—Shak. *Com. of Err.* iii. 1. 90.
1 Tim. iii. 2. A bishop then must be blameless, the husband of one wife, vigilant, *sober*. 2 Cor. v. 18; Tit. i. 8.

SOBERLY, moderately, discreetly, circumspectly.

Therefore let any prince or state, thinke *soberly* of his forces, except his militia of natives be of good and valiant soldiers.—Bac. *Ess.* p. 121, l. 11.

Rom. xii. 3. Think *soberly*, according as God hath dealt to every man the measure of faith. Tit. ii. 12.

SOBRIETY, sober-mindedness, a quality of mind, not a habit of life.

But in the other's silence do I see
Maid's mild behaviour and *sobriety*.—
Shak. *Tam. of Shr.* i. 1. 71.

1 Tim. ii. 9. That women adorn themselves in modest apparel, with shamefacedness and *sobriety*. Ver. 15.

SOD, SODDEN. See **Seethe**.

SODERING (Isa. xli. 7), the old spelling of *soldering*.

SODOMA (Rom. ix. 29), Old Test. and R. V. Sodom.

SOME, one, R. V. 'some one,' now obsolete in the singular as applied to persons.

It is ever working upon *some*, or other.—
—Bac. *Ess.* p. 35, l. 14.

Rom. v. 7. For scarcely for a righteous man will one die: yet peradventure for a good man *some* would even dare to die.

SOMEBODY (Acts v. 36), a person of importance.

SOMETIME, SOMETIMES, employed indiscriminately to mean at one time, once, in time past, formerly, Lat. *olim*. In modern English, only the first of these words has this signification; the other means 'occasionally'—a sense which it never bears in the Bible. Compare 'beside' and 'besides,' 'forward' and 'forwards,' 'toward' and 'towards,' 'while' and 'whiles.'

The ruin speaks that *sometime*
It was a worthy building.—Shak. *Cymb.* iv. 2. 354.

Respecting this our marriage with the dowager,

Sometimes our brother's wife.—Shak. *Hen. VIII.* ii. 4. 181.

Col. i. 21. You that were *sometime* alienated and enemies in your mind by wicked works. Chap. iii. 7; 1 Pet. iii. 20.

Eph. v. 8. Ye were *sometimes* darkness, but now are ye light in the Lord. Chap. ii. 13; Tit. iii. 3.

R. V. Col. i. 21, 'in time past'; Col. iii. 7; Tit. iii. 3; 1 Pet. iii. 20, 'aforetime'; Eph. ii. 3; v. 8, 'once.'

SONG, an object of derision or scorn. Job xxx. 9; Psa. lxix. 12; Lam. iii. 14 (comp. ver. 63).

SOOTHSAYER (A. S. *sōth*, truth), a sayer of truth, one who professed to foretell future events. Josh. xiii. 22; Isa. ii. 6; Dan. ii. 27; Mic. v. 12.

SOOTHSAYING (Acts xvi. 16), divination.

SOPE (Jer. ii. 22; Mal. iii. 2), the old form of *soap*. Comp. *cloke* and *flote*.

SORCERER (Lat. *sors*, a lot), one who professes to divine by casting *lots*, a fortune-teller, magician. Exod. vii. 11; Jer. xxvii. 9; Dan. ii. 2; Acts xiii. 6, 8 (see R. Vm.); Rev. xxii. 15. Hence, Sorceress (Isa. lvii. 3), and Sorcery (Isa. xlvii. 9; Acts viii. 11; Rev. ix. 21).

SOTTISH (A. S. *sot*, a fool), foolish. Jer. iv. 22.

SPACE, Lat. *spatium*, an interval of time. Gen. xxix. 14; Lev. xxv. 8; Ezra ix. 8; Lu. xxii. 59; Acts v. 34; Rev. ii. 21.

SPEND UP (Prov. xxi. 20), to use up, squander, use recklessly. This intensive use of *up* is common in

Shakespeare. Thus, 'poison up' (*Lo. La. Lo.* iv. 3. 305), 'kill up' (*As You Like It*, ii. 1. 62), 'stifle up' (*K. John*, iv. 3. 133).

SPICERY (*Gcn.* xxxvii. 25), the gum *tragacanth* of commerce.

SPIKENARD (*Lat. spica nardi*), the root of *Nardostachys Jatamansi*, an aromatic plant that grows in the East Indies. *Cant.* i. 12; iv. 13, 14; *Mark* xiv. 3 (see *R. Vm.*); *John* xii. 3.

SPILL (*A. S. spillan*, to destroy), to kill, spoil, destroy. See **Quell**.

So grew the Romane Empire by degree,
Till that Barbarian hands it quite did
spill.—*Spens. Ruines of Rome*, 415.
Psm. lxiii. 9.

Who seek my soul to *spill* shall sink
down to earth's lowest room.

SPIRIT OF INFIRMITY (*Lu.* xiii. 11), an evil spirit producing bodily infirmity.

SPITTED (*Lu.* xviii. 32), past part. of spit, now spitten or spit.

SPOKEN FOR (*Cant.* viii. 8), asked in marriage.

SPORT (*Isa.* lvii. 4), followed by reflexive pronoun, to revel, as in 2 *Pet.* ii. 13 (*R. V.*).

SPRING, (1) as a verb, to rise as the sun, to dawn. *Judg.* xix. 25.

A morwe than the day bigan to *sprynge*,
Up roos oure host.—*Chauc. Prol.* 822.

(2) As a noun, the rise or commencement of anything, the dawn, 1 *Sam.* ix. 26. See **Dayspring**.

As humorous as winter and as sudden
As flaws congealed in the *spring* of day.
Shak. 2 *Hen.* IV. iv. 4. 35.

SPRINGS (*Deut.* iv. 49; *Josh.* x. 40; xii. 8), mountain-slopes from which *springs* issue.

SPUNGE (*Matt.* xxvii. 48; *Mark* xv. 36; *John* xix. 29), the old spelling of *sponge*.

SPY (*Lat. aspicere*), to espy, see, behold, without the idea of secrecy.

Such signs of truth in his plain face she
spied.—*Shak. Lucrece*, 1532.

Exod. ii. 11. He *spied* an Egyptian
smiting an Hebrew. 2 *Ki.* ix. 17; xiii. 21; xxiii. 16, 24; *Psm.* cii. 19.

STABLISH (*Lat. stabilis*, firm), to establish, make stable.

To stop effusion of our Christian blood
And *stablish* quietness on every side.—
Shak. 1 *H-n.* VI. v. 1. 10.

2 *Sam.* vii. 13. I will *stablish* the throne
of his kingdom for ever. 1 *Chron.* xvii. 12; *Psa.* cxix. 38; 1 *Pet.* v. 10.

STANCH (*Fr. estancher*, to stop the flow of a liquid), to cease to flow, now obsolete as an intransitive verb.
Lu. viii. 44. Immediately her issue of blood *stancheth*.

STAND, (1) to consist, *R. Vm.* 'be.'

1 *Cor.* ii. 5. That your faith should not
stand in the wisdom of men, but in the
power of God.

(2) To stand firm, keep one's position.

Eph. vi. 13. That ye may be able to
withstand in the evil day, and having
done all, to *stand*. *Ver.* 14.

(3) In a forensic sense, to stand acquitted.

Psa. i. 5. Therefore the ungodly shall
not *stand* in the judgment. *Psa.* cxxx.
3.

STEAD (*A. S. stede*), *station*, place, abode. See **Bestead**.

Great God it planted in that blessed *sted*
With his Almighty hand.—*Spens. F. Q. i.*
11. 46.

1 *Chron.* v. 22. They dwelt in their *steads*
until the captivity.

STILL, not=as yet, or up to this time, but=ever, always. This was its meaning down to the middle of the 16th century. Shakespeare frequently joins it with participles. Thus, 'still-pining' (*Lucr.* 858), 'still-vexed' (*Temp.* i. 2. 229), 'still-lasting' (*Rich. III.* iv. 4. 344).

Things casual do vary, and that which a
man doth but chance to think well of
cannot *still* have the like hap.—*Hooker*,
Eccle. Pol. i. 8. 3.

Psm. v. 11.

But let all joy that trust in thee,
and *still* make shouting noise.

Psm. xiii. 2; xvi. 8; xxxiii. 5; xxxiv. 1;
xl. 16; xlv. 11; xlviii. 1, 9; lxxv. 4; lxxiv.
22; lxxix. 5; lxxx. 17; cxix. 109; cxxxii.
14; cxxxvi. 3; cxxxviii. 8.

STOMACHER (*Lat. stomachus*, the throat), an ornamental cover for the breast, worn by women. *Isa.* iii. 24.

Golden quoifs and *stomachers*,
For my lads to give their dears.—*Shak.*
Wint. Ta. iv. 4. 226.

STORY (Old Fr. *estoire*, Lat. *historia*), in its original sense of 'history,' of which it is but a curt form. It occurs only in two passages, where it represents the Heb. *midrash*=an historical commentary.

Passages of books that concern not *story*.
—Bac. *Adv. of Learn.* p. 90, l. 32.

2 Chron. xxiv. 27. They are written in the *story* of the book of the Kings. Chap. xiii. 22.

STOUT (Old Fr. *estout*), bold, stubborn, unbending, obstinate.

Emongst them was sterne Strife, and Anger *stout*.—Spens. *F. Q.* iii. 12. 25.

Mal. iii. 13. Your words have been *stout* against me, saith the Lord. Isa. x. 12.

STOUTNESS (Isa. ix. 9), stubbornness, obstinacy.

STRAIGHTWAY, directly, immediately.

We, like friends, will *straightway* go together.—Shak. *Jul. Cæs.* ii. 2. 127.

Mark v. 29. *Straightway* the fountain of her blood was dried up. 1 Sam. ix. 13; xxviii. 20; Prov. vii. 22; Matt. iii. 16.

STRAIN AT (Matt. xxiii. 24), probably a misprint for 'strain out,' which was the reading in Tyndale's and other versions previous to 1611, and now in R. V.

STRAIT (Lat. *strictus*, drawn together), narrow. 2 Ki. vi. 1; Isa. xlix. 20; Matt. vii. 13, 14. R. V. has 'narrow.'

STRAITTEST, most (Acts xxvi. 5), a double superlative = strictest. Such double forms were not uncommon in old writers, and were often meant to strengthen the comparison. Shakespeare has 'more better' (*Temp.* i. 2. 19), 'most boldest' (*Jul. Cæs.* iii. 1. 121), and 'most unkindest' (*Jul. Cæs.* iii. 2. 187).

STRAITLY, strictly, closely.

The king hath *straitly* charged the contrary.—Shak. *Rich. III.* iv. 1. 17.

Her twixt her armes twaine Shee *straightly* straynd, and colled tenderly.
—Spens. *F. Q.* iii. 2. 34.

Gen. xliii. 7. The man asked us *straitly* of our state, and of our kindred. Exod. xliii. 19; Mark i. 43. R. V. 'strictly,' R. Vm. 'sternly.'

Josh. vi. 1. Jericho was *straitly* shut up because of the children of Israel.

STRAITNESS, narrowness, distress, difficulty. So 'straits' (Job xx. 22).

'Between the straits' (Lam. i. 3)=in the midst of her distress.

In the *streightnesse* of that captive state.

—Spens. *F. Q.* v. 6. 2.

Job xxxvi. 16. So would he have removed thee out of the strait into a broad place, where there was no *straitness*. Deut. xxviii. 53, 55, 57; Jer. xix. 9.

STRAKE, (1) pret. of strike, now *struck*. Acts xxvii. 17, where R. V. reads 'lowered the gear' for 'strake sail.'

And oft him to assaile, he fiercely *strake*.

—Spens. *Virgil's Gnat*, 307.

(2) A streak, line of colour. Gen. xxx. 37; Lev. xiv. 37.

Whom bloudie *strakes* did staine.—Spens. *F. Q.* ii. 4. 15.

STRAWED or **STROWED** (A. S. *streawian*, akin to Lat. *sterno*), now *strewed*, R. V. 'spread.' Exod. xxxii. 20; 2 Chron. xxxiv. 4; Matt. xxi. 8; Mark xi. 8. In Matt. xxv. 24, 26, the reference is not to the strewing of grain for seed, but to the *winnowing* of it by throwing it up against the wind which *scatters* (so R. V.) the straw and chaff.

STRICKEN IN AGE (Gen. xviii. 11; xxiv. 1; Josh. xxiii. 1, 2), **Stricken in years** (Josh. xiii. 1; 1 Ki. i. 1; Lu. i. 7), advanced in life or years. Spenser has 'well shot in yeares' (*F. Q.* v. 6. 19), and Shakespeare 'well struek in years' (*Rich. III.* i. 1. 92). The obsolete participle 'striken' = gone, advanced, survives in the compound 'poverty-stricken' = far gone in poverty, very poor.

STRIFE (perhaps from A. S. *straefan* = *stride*, akin to Germ. *streben*), rather, self-seeking, or faction as in R. V. Gal. v. 20; Philip. ii. 3.

STRIKE, to stroke, wave, move up and down.

2 Ki. v. 11. I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and *strike* his hand over the place, and recover the leper.

STRIKE HANDS, to join hands with the debtor in the presenee of the creditor as a token of suretiship, to become surety for one.

Prov. xxii. 26. Be not thou one of them that *strike hands*, or of them that are sureties for debts. Job xvii. 3; Prov. vi. 1; xvii. 18.

STROKE, struck, smitten.

Psm. iii. 7.

Arise, O Lord; save me, my God;
for thou my foes hast *stroke*.**STUFF** (Old Fr. *estoffe*, materials of any kind), goods that may be *stowed*, material for work, household furniture, baggage, movables.My household *stuff*, my field, my barn.—Shak. *Tam. of Shr.* iii. 2. 233.Shall I fetch your *stuff* from shipboard?—Shak. *Com. of Err.* v. 403.Gen. xxxi. 37. Whereas thou hast searched all my *stuff*, what hast thou found of all thy household *stuff*? Chap. xiv. 20; Lu. xvii. 31 (where R. V. has 'goods').Exod. xxxvi. 7. The *stuff* they had was sufficient for all the work to make it.1 Sam. xxv. 13. There went up after David about four hundred men, and two hundred abode by the *stuff*. Chap. xxx. 24.**SUDDENLY** (1 Tim. v. 22), rashly, R. V. 'hastily.'**SUFFICIENT** (Lat. *sufficere*), able, competent.It is necessary to the progression of sciences that readers be of the most able and *sufficient* men.—Bac. *Adv. of Learn.* p. 79, l. 18.Superiors many times love not to have those they employ too deep or too *sufficient*, but ready and diligent.—*Ibid.* p. 221, l. 25.2 Cor. ii. 16. Who is *sufficient* for these things? Chap. iii. 5.**SUFFICIENCY**, ability, adequate power, competency.The wisest princes, need not thinke it any diminution to their greatnesse, or derogation to their *sufficiency*, to rely upon counsell.—Bac. *Ess.* p. 82, l. 10.2 Cor. iii. 5. Not that we are sufficient of ourselves to think anything as of ourselves; but our *sufficiency* is of God.**SUNDER**, A. S. *sundrian*, to separate, sever, Job xli. 17. 'In sunder' = asunder, Psal. xli. 9; cvii. 14, 16; Isa. xxvii. 9; Lu. xii. 46.**SURE** (Fr. *sûr*, Lat. *securus*), secure.Thou *sure* and firm-set earth.—Shak. *Macb.* ii. 1. 56.1 Sam. ii. 35. I will build him a *sure* house. Prov. xi. 15; Isa. xxii. 23.**SURELY**, securely.By this knot thou shalt so *surely* tie
Thy now unsured assurance to the crown.—Shak. *K. John*, ii. 470.Prov. x. 9. He that walketh uprightly,
walketh *surely*. Psm. cxix. 152.**SWADDLE** (A. S. *swethel*, a bandage), to *swathe* or bandage the limbs of a new-born child. Lam. ii. 22; Ezek. xvi. 4. Hence, 'swaddling band' (Job xxxviii. 9), and 'swaddling clothes' (Lu. ii. 7, 12).**SWEAR** (A. S. *swerian*), in a transitive sense with a person for its object, to make to swear, adjure.Then I *swore* thee, saving of thy life,That whatsoever I did bid thee do,
Thou shouldst attempt it.—Shak. *Jul.**Cæs.* v. 3. 38.Exod. xiii. 19. He had straitly *sworn* the children of Israel.**SWELLING** (A. S. *swellan*, to swell), (1) as an adjective, inflated with pride, boastful. 2 Pet. ii. 18; Jude 16.

(2) As a noun, inflation of mind by pride. 2 Cor. xii. 20.

Why, here he comes, *swelling* like a turkey-cock.'Tis no matter for his *swellings* nor his turkey-cocks.—Shak. *Hen. V.* v. i. 15, 16.**SWINE** (A. S. *swin*), formerly used for both numbers, but without plural inflexion; now a collective noun, *sow* or *pig* being used for the singular. Lev. xi. 7; Deut. xiv. 8; Prov. xi. 22.Will ye know that a *swine* is sick or unsound, pluck a bristle from the back, and it will be bloodie at the root.—Holland, *Plinie*, viii. 51.**SYCAMINE TREE** (Lu. xvii. 6). the black mulberry-tree, found in Palestine; not to be confounded with the 'sycamore-tree' (1 Ki. x. 27; 1 Chron. xxvii. 28; Psal. lxxxviii. 47; Lu. xix. 4), which is the Egyptian fig-tree.**SYNAGOGUE** (Gk. *synagōgē*), a gathering, assembly, congregation of religious worshippers; by metonymy, the building in which such assemblies met, a Jewish place of worship. Synagogues are generally supposed to have originated during the Babylonish captivity, when the Jews, being far from the Temple, were obliged to build meeting houses for religious services. After the captivity, such buildings became common; and in the time of our Lord and his Apostles, they existed in almost every town both in Palestine and wherever there was a Jewish settlement of any size. Hence Paul,

on arriving at any of the great towns of the Roman empire, betook himself to the synagogue, and there taught. Acts ix. 20; xiii. 14; xiv. 1; xvii. 17; xviii. 4, 19, 26; xix. 8.

The synagogue was a rectangular building, usually pointing towards Jerusalem (1 Ki. viii. 29; Dan. vi. 10), so that the worshippers as they entered, and as they prayed, looked toward the temple. At the upper or Jerusalem end was the ark or chest containing the Book of the Law; and in front of the ark, the 'chief' or 'uppermost seats' for the leading Rabbis and Elders, who sat facing the congregation (Matt. xxiii. 6; Mark xii. 38, 39; Lu. xi. 43; xx. 46). Near the middle of the building was a raised platform, with a desk in front, where the reader *stood* to read the lesson, or *sat down* to teach (Acts xiii. 16; Lu. iv. 20). The congregation were divided by a low partition, the men on one side, and the women on the other.

At first the Jews met in their synagogues on the Sabbath and feast-days only; but subsequently also on Mondays and Thursdays, the two market-days on which the country people came into town. The hours of meeting were the third, the sixth, and the ninth (Acts iii. 1; x. 3, 9). The service began with praise and prayer; then a portion of the law and the prophets was read (Lu. iv. 17; Acts xiii. 15, 27; xv. 21). The law was divided into fifty-two sections, with which were united as many portions from the prophets, so that the whole was read in the course of a year. As the ancient Hebrew was no longer understood by the common people, these Scripture lessons were translated by interpreters into the vernacular Aramaic dialect. After the reading of the law and the prophets, a discourse was delivered, generally by one of the elders, or by some person of known character and learning, who was requested to address the congregation. Thus our Lord and Paul were often asked to preach in the synagogues.

Every synagogue had its officers. The supreme direction of its affairs was entrusted to a council of 'elders,' often called 'rulers of the synagogue' (Mark v. 22; Acts xiii. 15),

one of whom acted as 'chief ruler' or president (Acts xviii. 8, 17). These rulers constituted the local Sanhedrin, and had power to try offenders (Lu. xii. 11; xxi. 12), scourge them on the spot (Matt. x. 17; xxiii. 34; Mark xiii. 9), or excommunicate them (John xii. 42; xvi. 2). There were also an officer called the legate or 'angel of the assembly,' whose duty it was to lead the devotions; and a 'minister' or attendant (Lu. iv. 20), who took charge of the building and the sacred books.

For an account of a religious service which presents a close resemblance to what afterwards became the stated worship of the synagogue, see Neh. viii. 1-8.

T.

TABER (Nah. ii. 7), to *drum* upon, beat or strike in measured time.

TABERNACLE (Lat. *tabernaculum*), a booth, tent, movable dwelling. Num. xxiv. 5; Ps. lxxxiii. 6; Mark ix. 5; Heb. xi. 9.

TABERNACLE OF TESTIMONY, Tabernacle of witness. See **Testimony**.

TABERNACLES, the last of the three great annual festivals of the Jews, so called because during its continuance the people dwelt in *booths* formed of the branches and leaves of trees, to remind them of their desert wanderings (Lev. xxiii. 33-43; Num. xxix. 12-38; Deut. xvi. 13-15). It is also called 'the feast of ingathering,' because it was observed at the close of the vintage, when the fruits of the year were all gathered in (Exod. xxiii. 16; xxxiv. 22). The feast was to be kept seven days; the *first* to be a solemn assembly and a feast-sabbath—then on the *eighth* day another solemn assembly and a feast-sabbath.

TABLE (Fr. *table*, Lat. *tabula*), the name given to the slabs of stone containing the ten commandments (Exod. xxxii. 15); a writing tablet (Isa. xxx. 8; Hab. ii. 2). See **Writing Table**.

The great King of kings
Hath in the *tables* of his law commanded
That thou shalt do no murder.—Shak.
Rich. III. i. 4. 201.

Who art the *table* wherein all my thoughts
Are visibly character'd and engraved.—
Shak. *Two Gent. of Ver.* ii. 7. 8.

TABRET (Gen. xxxi. 27, &c.), or
Timbrel (Exod. xv. 20, &c.), the
Heb. *toph*, a musical instrument like
the modern tambourine.

TACHE (Exod. xxvi. 6, 11; xxxix.
33), same as *tack*, a hook or clasp by
which things may be *attached* to each
other, used for suspending the cur-
tains of the tabernacle. For ex-
amples of the interchange of the hard
and soft sound in *tack* and *tache*, see
Milch.

TALE. See **Tell**.

TALENT (Matt. xviii. 24; xxv. 15),
Lat. *talentum*, the Attic talent =
£243, 15s

TARGET (A. S. *targe*, a defensive
weapon), a shield, buckler, now a
mark to be shot at. 1 Sam. xvii. 6;
2 Chron. ix. 15.

Upon an amblere esily sche sat,
Ywympled wel, and on hire heed an hat
As brood as is a bokeler or a *targe*.—Chauc.
Prol. 471.

TAVERNS (Acts xxviii. 15), Lat.
tabernæ, stalls, sheds, shops. The
'Three Taverns' was a station on the
Appian Road, thirty-three Roman
miles south of Rome. See **Appii**
forum.

TAX (Lat. *taxare*, to rate, value), to
enrol or inscribe in a register. (Lu. ii.
1, 3, 5). R. V. 'enrol.'

TAXING (Lu. ii. 2; Acts v. 37), a
census of property, as well as persons,
for the purpose of taxation. R. V.
'enrolment.'

TEACH (A. S. *tæcan*, to show, point
out), to chastise. Judg. viii. 16.

TELL, A. S. *tellan*, to number, count.
The sum of that which is *told* or
counted is called the 'tale' (Exod. v.
8. 18; 1 Sam. xviii. 27; 1 Chron. ix.
28), and money *told* or counted out is
'toll' (Ezra iv. 13, 20; vii. 24).

And in his lap an heap of coine he *told*.—
Spens. *F. Q.* i. 4. 27.

You may *tell* every finger I have with my
ribs.—Shak. *Merch. of Ven.* ii. 2. 114.

Psa. xxii. 17. I may *tell* all my bones.
Gen. xv. 5; Psa. xlviii. 12; lvi. 8; cxlvii.
4; Jer. xxxiii. 18.

TEMPER (Lat. *temperare*, to mix in
due proportion), to mix, compound.

Exod. xxix. 2; xxx. 35; Ezek. xiii.
10; xlvii. 14.

It is a poison *temper'd* by himself.—
Shak. *Ham.* v. 2. 339.

TEMPERANCE (Lat. *temperantia*),
continence, self-restraint, R. Vm.
'self-control.'

He would through *temperance* and sted-
fastnesse,
Teach him the weak to strengthen, and
the strong suppress.—Spens. *F. Q.* ii.
4. 2.

What, are you chafed?
Ask God for *temperance*.—Shak. *Hen. VIII.*
i. 1. 124.

Acts xxiv. 25. He reasoned of righteous-
ness, *temperance*, and judgment to come.
Gal. v. 23; 2 Pet. i. 6.

TEMPLE (Lat. *templum*, from *tem-
nere*, to cut off, lit. a space cut off),
the equivalent of two Greek words,

(1) *ἱερον*, the whole of the sacred
enclosure, including the temple-
courts and porches. Matt. xxi. 12, 23;
xxvi. 55; Lu. ii. 46; John v. 14; vii.
14; Acts v. 20, 21, 25, 42.

(2) *ναός*, the temple proper, which
was set apart for the priests alone,
comprising only the Holy Place and
the Holy of Holies. R. V. or R. Vm.
'sanctuary.' Matt. xxiii. 16, 17, 21,
35; xxvi. 61; xxvii. 51; Lu. i. 9, 21,
22.

TEMPORAL (Lat. *temporalis*), tem-
porary, transient, fleeting, not in the
sense of worldly or secular.

All things which beneath the moone have
being

Are *temporall*, and subject to decay.—
Spens. *Ruines of Rome*, ix.

2 Cor. iv. 18. The things which are seen
are *temporal*, but the things which are
not seen are eternal.

TEMPT, Lat. *tentare*, to try, put to the
proof; so God is said to tempt men
when he tries their faith and obedi-
ence, and men are said to tempt God
when they try his patience and for-
bearance.

Withhold thine indignation, mighty
heaven,

And *tempt* us not to bear above our
power!—Shak. *K. John*, v. 6. 88.

Gen. xxii. 1. It came to pass after these
things that God did *tempt* Abraham.
Comp. Heb. xi. 17.

Exod. xvii. 2. Why chide ye with me?
wherefore do ye *tempt* the Lord? Num.
xiv. 22; Deut. vi. 16; Psa. lxxviii. 18,
41, 56; xcv. 9; cvi. 14; Acts v. 9; 1 Cor.
x. 9.

TEMPTATION, in its generic sense, trial of any kind, trial by suffering, affliction; now restricted to one form of trial, temptation to sin. A. V. (1 Pet. iv. 12) renders 'trial,' so also R. V. frequently.

Lu. xxii. 28. Ye are they which have continued with me in my *temptations*. Chap. viii. 13; 1 Cor. x. 13; Jas. i. 2, 12.

TENTATION, the old form of *temptation*.

By *tentacion* the diuel persecuteth us, and by persecucion the dyvell also tempteth ns.—Sir T More, *Workes*, p. 1177.

Psm. xcvi. 8.

As in the desert, on the day of the *tentation*. See Ex. xvii. 7.

TERAPHIM, idolatrous images bearing some resemblance to the human figure, and occasionally worshipped as household gods among the Hebrews, or consulted as oracles. Judg. xvii. 5; xviii. 14, 20; Hos. iii. 4. The term is translated 'images' (Gen. xxxi. 19, 34, 35; 2 Ki. xxiii. 24; Ezek. xxi. 21), 'image' (1 Sam. xix. 13), 'idols' (Zech. x. 2), and 'idolatry' (1 Sam. xv. 23).

TERRACES, balustrades, stairs, rendered 'pillars' (1 Ki. x. 12).

2 Chron. ix. 11. The king made of the alghum trees *terraces* to the house of the Lord.

TERRIBLENESS (Lat. *terribilis*, dreadful), terror, dread.

Emims, a kynde of gyantes so called, because they were terrible and cruell, for Emin signifieth *terribleness*.—Tyndall, *Workes*, p. 15.

Deut. xxvi. 8. The Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great *terribleness*. 1 Chron. xvii. 21; Jer. xlix. 16.

TESTAMENT, a covenant or disposition, so used (1) of God's covenant with Israel in Old Test. times, 2 Cor. iii. 14; (2) of the new covenant or Christian dispensation, Matt. xxvi. 28, Lu. xxii. 20, 2 Cor. iii. 6. Throughout the New Test. the word is the translation of the Greek *διαθήκη*, which means covenant simply, the only text in which it passes into the sense of testamentary disposition or will being Heb. ix. 15-17. The name Testament came to be applied to the Scriptures from

the Latin version having translated the Hebrew and Greek words for covenant by *testamentum*.

TESTIMONY (Lat. *testimonium*, from *testis*, a witness), (1) the two tables of stone which contained the covenant between God and his people (Exod. xvi. 34; xxv. 16; xxxi. 18; xl. 20); hence the ark in which they were deposited is called 'the ark of the testimony' (Exod. xxv. 22), or 'the ark of the covenant' (Heb. ix. 4), and the tabernacle is called 'the tabernacle of testimony' (Exod. xxxviii. 21), or 'the tabernacle of witness' (Num. xvii. 7, 8; Acts vii. 44).

(2) The whole revealed will of God (Psa. xix. 7; cxix. 2, 14, 22, 24, 36, 46, 59, 79, 88, 99).

(3) The gospel of Christ (1 Cor. i. 6; ii. 1; 2 Tim. i. 8; Rev. i. 2, 9).

TETRARCH (Gk. *tetrarches*), originally the *ruler* of the *fourth* part of a province, but in later times a common title for a petty prince who governed any part of a province or kingdom, subject to the Roman emperor Matt. (xiv. 1; Lu. iii. 1, 19; Acts xiii. 1). The three rulers to whom the title is applied in the New Test. are Herod Antipas, Philip, and Lysanias.

THARA (Lu. iii. 34), Old Test. (Gen. xi. 24) and R. V. Terah.

THAT, (1) as a relative, in the sense of *that which*, or *what*.

I earn *that* I eat, get *that* I wear.—Shak. *As You Like It*, iii. 2. 77.

John iii. 11. We speak *that* we do know, and testify *that* we have seen. Ruth ii. 17; Neh. v. 5; Matt. xxv. 25.

(2) As a conjunction, in the *causal* sense, for *that*, *seeing that*, *because*

Their cheer is the greater *that* I am subdued.—Shak. *Much Ado*, i. 3. 74.

John ix. 17. What sayest thou of him, *that* he hath opened thine eyes? R. V. 'in that.'

THAT YEAR, synonymous with *that time*.

Judg. x. 8. *That year* they vexed and oppressed the children of Israel eighteen years.

THE WHICH. See **Which**.

THEN (Rom. vi. 21, at that time, the then of *time*, not of *inference*. See R. V.

THENCE, for that reason, therefore.

Psm. xl. 12.

They more than hairs are on mine head,
thence is my heart dismay'd.

THERE, (1) the *local* adverb, in that place. 'There shall be'=there shall there be.

Matt. viii. 12. *There* shall be weeping and gnashing of teeth. Chap. xiii. 42, 50; xxiv. 51; xxv. 30; Lu. xiii. 28.

(2) Found in several antiquated combinations with a preposition, such as, 'thercabout' (Lu. xxiv. 4), 'thercat' (Exod. xxx. 19; xl. 31; Matt. vii. 13), 'therefrom' (Josh. xxiii. 6; 2 Ki. iii. 3; xiii. 2), 'thereinto' (Lu. xxi. 21), 'thereout' (Lev. ii. 2; Judg. xv. 19).

THIEF (A. S. *theof*, Ger. *Dieb*), rather robber or bandit, as implying the bolder form of theft. R. V. has 'robber.' Matt. xxi. 13; xxvi. 55; xxvii. 38, 44; Mark xl. 17; xiv. 48; xv. 27; Lu. x. 30; xxii. 52. The *thief* appropriates what is not his own by fraud and in secret (Matt. xxiv. 43; John xii. 6; 1 Thess. v. 2), the *robber* by violence and openly (2 Cor. xi. 26); but this distinction was not always observed in the time of our translators.

THINK SCORN, to scorn, disdain.

The nobility *think scorn* to go in leather aprons.—Shak. 2 *Hen. VI.* iv. 2. 13.

Esth. iii. 6. He *thought scorn* to lay hands on Mordecai alone.

THOROUGH (A. S. *thurh*, Ger. *durch*, from a root *thar* or *tar*, to cross, whence Lat. *trans*, across), the old form of our prep. 'through,' now used only as an adjective=complete. The forms 'through' and 'thorough,' 'thoroughly' and 'thoroughly,' were all used by Elizabethan writers.

Thorough bush, *thorough* brier,
Thorough flood, *thorough* fire.—Shak. *Mid. Nt. Dr.* ii. 1. 3. 5.

It is not Saint Augustine's nor Saint Ambrose' works that will make so wise a divine, as ecclesiastical history, *thoroughly* read and observed.—Bac. *Adv. of Learn.* p. 86, l. 19.

Psm. lxxxiv. 6.

Who passing *thorough* Baca's vale,
therein do dig up wells.

Matt. iii. 12. He will *thoroughly* purge his floor, and gather his wheat into the garner. Gen. xi. 3; Job vi. 2; Psa. li. 2; Jer. vi. 9; vii. 5; l. 34; Ezek. xvi. 9; Lu. iii. 17; 2 Cor. xi. 6; 2 Tim. iii. 17.

THOUGHT, anxious thought, undue care or anxiety about the future.

With face pale of drede and bisy *thought*.—Chauc. *Prioresses Ta.* 1779.

Matt. vi. 25. Take no *thought* for your life, what ye shall eat, or what ye shall drink. Matt. vi. 27, 28, 31, 34; Lu. xii. 22, 25, 26.

THOU SAYEST (Matt. xxvii. 11 Mark xv. 2; Lu. xxiii. 3; John xviii. 37), or **Thou hast said** (Matt. xxvi. 25, 64), a form of assent in reply to a question, equivalent to 'It is as thou sayest,' or 'It is as thou hast said.'

THOROUGHLY, thoroughly. See **Thorough**.

TIMBREL. See **Tabret**.

TINKLE (dim. of *tingk*, a sharp, quick sound), to make small, quick, sharp sounds, as of little bells, Isa. iii. 16, 18. In 1 Cor. xiii. 1. R. V. rightly substitutes 'clanging,' to express the louder sound of cymbals.

TIRE, (1) as a noun, a head-dress. Isa. lii. 18; Ezek. xxiv. 17, 23.

And on her head she wore a *tyre* of gold, Adorn'd with gemmes and owches wondrous faire.—Spens. *F. Q.* i. 10. 31.

(2) As a verb, to attire, adorn with a *tyre*. 2 Ki. ix. 30.

Women *tyre* theme selves with gold and silke to please their lovers.—Tyndale, *Workes*, p. 72.

TITHE (A. S. *teotha*, tenth), (1) as a noun, the tenth part. Gen. xiv. 20; Lev. xxvii. 30, 32; Lu. xviii. 12.

(2) As a verb, to give the tenth part. Deut. xiv. 22; Lu. xi. 42.

TITTLE, (diminutive of *tit*=little), one of the little projections or points, which distinguish some of the Hebrew letters, hence the least particle.

Matt. v. 18. Till heaven and earth pass, one jot or one *tittle* shall in no wise pass from the law, till all be fulfilled. Lu. xvi. 17.

TO, (1) for. Matt. iii. 9; Lu. iii. 8; Acts xiii. 5.

(2) With regard to, R. V. 'unto.' Heb. vi. 11.

TOKENS (A. S. *tácen*), (1) proofs.

Job xxi. 29, 30. Do ye not know their *tokens*, that the wicked is reserved to the day of destruction?

(2) Proofs of divine power, miracles.

Psa. lxxv. 8. They also that dwell in the uttermost parts are afraid at thy tokens.
Psa. cxxxv. 9.

TORMENTED (Lat. *tormentum*, torture), R. V. 'evil entreated,' Heb. xi. 37.

TORMENTORS (Matt. xviii. 34), gaolers, who were often required to torture their prisoners. Chaucer has 'tormentour' = executioner (2 *Non. Tale*, 527, 532).

TOUCHING (Num. viii. 26; Psa. xlv. 1; 1 Cor. xvi. 12; 2 Thess. iii. 4),
As touching (Gen. xxvii. 42; Lev. v. 13; Acts v. 35; xxi. 25), concerning, with respect to.

TOWARD. This compound preposition has its parts separated by *tmesis* in such phrases as 'to us-ward' (Psa. xl. 5; Psm. cxvii. 2; Eph. i. 19; 2 Pet. iii. 9, where R. V. reads 'to you-ward'), 'to thee-ward' (1 Sam. xix. 4), 'to you-ward' (2 Cor. xiii. 3; Eph. iii. 2), 'to God-ward' (Exod. xviii. 19; 2 Cor. iii. 4; 1 Thess. i. 8), 'to the mercyeat-ward' (Exod. xxxvii. 9).

TO WIT. See **Wit**.

TRADITIONS (Lat. *tradere*, to transmit), doctrines taught or handed down, either orally or in writing.

2 Thess. ii. 15. Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

TRAVEL (Fr. *travail*), hard labour, toil, Num. xx. 14; Lam. iii. 5. The two forms 'travel' and 'travail' were formerly used indiscriminately. In Num. xx. 14 the edition of 1611 had 'travail.'

Se thou my mekenesse and my *travel*.—Wycliffe, Psa. xxv. 18.

TREE (A. S. *treow*, Icel. *tré*), a cross. Acts v. 30; x. 39; xiii. 29; Gal. iii. 13; 1 Pet. ii. 24.

TRIBUTE (Lat. *tributum*), in Matt. xvii. 24, not the tribute or custom paid to the Roman government as the word in ver. 25 denotes, but the Jewish half-shekel (Gr. *didrachmon* = 15 pence) paid to support the temple service. See Exod. xxx. 13, 16; xxxviii. 26.

TROW (A. S. *treowian*, Icel. *trúa*, to believe), to trust, believe, think to be true, Lu. xvii. 9. *True*, *trust*, *throw*, and *troth* are all from the same root. *Truth* was formerly written *troweth*, *trowth*, *trouth*, *trueth*, and *troth*.

A better preest, I *trove*, ther nowher non is.—Chauc. *Prol.* 524.

TRUMP, Fr. *trompe*, a trumpet. 1 Cor. xv. 52; 1 Thess. iv. 16.

TURTLE (Num. vi. 10; Cant. ii. 12; Jer. viii. 7), a turtle-dove.

TUTOR (Lat. *tueor*, to watch), a guardian, caretaker, now a teacher. 'Tutors and governors' (Gal. iv. 2), guardians of person and property, R. V. 'guardians and stewards.'

In ancient times, all women which had not husbands nor fathers to governe them, had their *tutors*, without whose authority there was no act which they did, warrantable.—Hooker, *Eccl. Pol.* B. v. § 73.

TRY, to prove by experience, know experimentally.

Psm. cxix. 152.

As for thy testimonies all,

of old this have I *try'd*,

That thou hast surely founded them
for ever to abide.

TWAIN (A. S. *twégen*), two, never used before a substantive, 1 Sam. xviii. 21; 2 Ki. iv. 33; Isa. vi. 2; Jer. xxxiv. 18; Matt. v. 41; xix. 5, 6; xxi. 31; xxvii. 51; Mark x. 8; Eph. ii. 15; 'both twain' (Ezek. xxi. 19), A. S. *bá twá*, both two, they two, the one as well as the other. From the same root are 'twin,' 'twine,' 'twenty.'

Both find each other, and I lose *both twain*.—Shak. *Sonn.* xlii. 11.

Chaucer has 'bothe tuo,' *Friar's Tale*, l. 63 (*Ald. ed.*)

TWINKLING (A. S. *twincian*, to twinkle, sparkle), a momentary blinking, the time occupied by a wink, 1 Cor. xv. 52.

But deeth, that wol nat suffre us dwellen heer

But as it were a *twinkling* of an yē.—Chauc. *Clerk's Prol.* 37.

U.

UNADVISEDLY, without due thought or care, inconsiderately.

Men shall deal *unadvisedly* sometimes.—
Shak. *Rich. III.* iv. 4. 292.
Psa. cvi. 33. They provoked his spirit, so
that he spake *unadvisedly* with his lips.

UNAWARES, at, unexpectedly, unconsciously. See **Ware**.

No man need doubt that learning will expulse business, but rather it will keep and defend the possession of the mind against idleness and pleasure, which otherwise *at unawares* may enter to the prejudice of both.—Bac. *Adv. of Learn.* p. 16, l. 31.

Psa. xxxv. 8. Let destruction come upon him *at unawares*. Num. xxxv. 11; Josh. xx. 9.

UNCOMELY, (1) as an adjective, unbecoming, unseemly. 1 Cor. xii. 23.

(2) As an adverb, in an unbecoming manner, R. V. 'unseemly.' 1 Cor. vii. 36. See **Ungodly**.

UNCORRUPTNESS (Tit. ii. 7), purity, soundness, freedom from error.

UNCTION (Lat. *unctio*, Fr. *onction*), anointing, spiritual gifts and graces, 1 John ii. 20.

UNDERGIRD (Acts xxvii. 17), to pass ropes round the hull of a ship, and fasten them tightly on deck, to assist in holding her timbers together under the strain of rough weather.

UNDERSETTERS (1 Ki. vii. 30, 34), props, pedestals by which the brazen laver was supported.

UNEQUAL, unjust, unfair.

To punish me for what you make me do
Seems much *unequal*.—Shak. *Ant. and Cleop.* ii. 5. 101.

Ezek. xviii. 25. Hear now, O house of Israel; Is not my way equal? are not your ways *unequal*? Ver. 29.

UNGODLY. In mod. Eng. the adverbial termination *-ly* is the same in form as the adjectival *-ly*. These two functions come into awkward collision in Jude 15, where 'ungodly' is used both as an adjective and an adverb. In A. S. they differed in form, the adjectival being *-lic*, and the adverbial *-licé* = like. Comp. **Uncomely** and **Unseemly**.

UNMOVEABLE (Acts xxvii. 41; 1 Cor. xv. 58), now immovable. The old use of *un* or *in* before adjectives was very variable. Thus, 'unperfect' (Psa. cxxxix. 16), 'unrebukenable'

(1 Tim. vi. 14), 'uncapable' (*Merch. of Ven.* iv. 1. 5), 'uncurable' (2 *Hen. VII.* iii. 1. 286), 'unfirm' (= not firm, *Rom. and Jul.* v. 3. 6), where the negative is more prominent than in 'infirm' (= weak, *K. Lear.* i. 1. 302), 'unpossible' (*Rich. II.* ii. 2. 126), 'unproper' (Bac. *Ess.* p. 113, l. 4), 'unreverent' (*K. John.* i. 227); but 'incertain' (*Meas. for Meas.* iii. 1. 127), 'incharitable' (*Temp.* i. 1. 44), 'incivil' (*Cymb.* v. 5. 292), 'unexpected' (Bac. *Hen. VII.* p. 213, l. 24), 'infortunate' (*K. John.* ii. 178), 'in-grateful' (*K. John.* v. 7. 43).

UNPERFECT. See **Unmoveable**.

UNQUIETLY, impatiently.

Psm. xxxvii. 1.

For evil-doers fret thou not
thyself *unquietly*.

UNREBUKEABLE. See **Unmoveable**.

UNSEEMLY (1 Cor. xiii. 5), adjective for adverb = in an unbecoming manner. See **Ungodly**.

UNTOWARD (Acts ii. 40), perverse, R. V. 'crooked.'

UNWITTINGLY (A. S. *witan*, to know, perceive), without knowledge, unconsciously. Lev. xxii. 14; Josh. xx. 3, 5.

UNICORN (Lat. *unus*, one, and *cornu*, a horn), an unhappy translation of the Heb. *reêm*, the aurochs, an extinct species of wild ox, probably a bison. Num. xxiii. 22; xxiv. 8; Psa. xxii. 21; xxix. 6; xcii. 10; Isa. xxxiv. 7. It was a two-horned animal, Deut. xxxiii. 17 (see *marg.*). For a beautiful description of the *reêm*, see Job xxxix. 9-12.

URIAS (Matt. i. 6), Old Test. (2 Sam. xi. 3), and R. V. Uriah.

USURY (Matt. xxv. 27; Lu. xix. 23), Lat. *usūra*, interest paid for the use of money, not as now illegal or exorbitant interest. R. V. has 'interest.' The Jews, who were not a commercial people, were forbidden to take any interest from each other for the loan of money, but they might take it from foreigners. Exod. xxii. 25; Lev. xxv. 35-37; Deut. xxiii. 19, 20.

Since there must be borrowing and lending, and men are so hard of heart, as they will not lend freely, *usury* must be permitted.—*Bac. Ess.* p. 168, l. 20.

Shakespeare has 'usance' = interest, *Merch. of Ven.* i. 3. 46.

UTTER (A. S. *ūt*, out), (1) as a verb, to give out, put forth, make known.

Seest not thilke same Hawthorne stude,
How bragly it begins to budde,
And utter his tender head?—*Spens. Shep. Cal.* (March, l. 15).

I am glad to be constrain'd to utter that
Which torments me to conceal.—*Shak. Cymb.* v. 5. 141.

Lev. v. 1. If he do not *utier* it, then he shall bear the blame. *Josh.* ii. 14, 20.

(2) As an adjective, outer.

So forth without impediment I past,
Till to the bridges *utter* gate I came.—
Spens. *F. Q.* iv. 10. 11.

Ezek. xl. 31. The arches thereof were toward the *utter* court. *Chap.* x. 5; xlii. 1, 14.

URBANE (Rom. xvi. 9), for Urbanus or Urban, a man's name. R. V. has 'Urbanus.'

V.

VAGABOND (Lat. *vagabundus*, strolling about), (1) as a noun, one who wanders about without a settled habitation, a vagrant, exile.

The *vagabund* that will abide no where, but runneth up and downe from place to place.—*Holinshed, Descrip. of Engl.* B. ii. c. 10.

Psa. cix. 10. Let his children be continually *vagabonds* and beg. *Gen.* iv. 12, 14.

(2) As an adjective, wandering, itinerant, R. V. 'strolling.'

Dubtles the author of this libell was some *vagabond* huckster or pedler.—*Hakluyt, Voyages*, vol. i. p. 586.

Acts xix. 13. Then certain of the *vagabond* Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus.

VAIN (Lat. *vanus*, empty), worthless, idle. 'Vain things' (1 Sam. xii. 21), idols.

Thy word is but the *vain* breath of a common man.—*Shak. K. John*, iii. 1. 8.

Judg. ix. 4. Abimelech hired *vain* and light persons which followed him. *Exod.* v. 9; 2 Chron. xiii. 7; Prov. xii. 11.

VANITY, vain or false gods, idols.

2 Ki. xvii. 15. They followed *vanity*, and became vain. *Deut.* xxxii. 21; *Jer.* ii.

5; x. 8; xiv. 22; xvi. 19; xviii. 15; Acts xiv. 15. (R. V. 'vain things.')

VAUNT (Fr. *vanter*, to boast, Lat. *vanus*, empty), followed by a reflexive pronoun, to boast. *Judg.* vii. 2; 1 Cor. xiii. 4.

VENISON (Fr. *venaison*, from Lat. *venatio*, hunting), the flesh of animals taken in *hunting*, now specially of the deer kind. *Gen.* xxv. 28; xxvii. 3.

VENTURE, *ata*, at random. 'Adventure' was anciently 'aventure,' and 'at a venture' was 'at adventure.'

And hom-ward he schal tellen othere tno,
Of *aventures* that whilom han bifalle.—
Chauc. *Prol.* 795.

He was some hilding fellow that had stolen

The horse he rode on, and, upon my life,
Spoke *at a venture*.—*Shak. 2 Hen. IV.* i. 1. 59.

1 Ki. xxii. 34. A certain man drew a bow *at a venture*, and smote the king of Israel between the joints of the harness. 2 Chron. xviii. 33.

VERILY, truly, the word with which our Saviour prefaces and emphasises so many of his sayings. It occurs 31 times in Matthew, 13 times in Mark, 7 times in Luke, and 25 times in John. See **Amen**.

VERITY (Lat. *veritas*), truth, faithfulness.

Thenceforth he kept her goodly company, And leardn her discipline of faith and *verity*.—*Spens. F. Q.* i. 6. 31.

1 Tim. ii. 7. A teacher of the Gentiles in faith and *verity*. Psa. cxi. 7; Psm. xxxiii. 4; cxix. 30.

VERY (Lat. *verus*, Old Fr. *verai*, true), as an adjective, true, real, now used generally as an adverb.

Our God is one, or rather *very* Oneness.—
Hooker, *Eccl. Pol.* i. 2. 2.

John vii. 26. Do the rulers know indeed that this is the *very* Christ? *Gen.* xxvii. 21; Psa. v. 9; Prov. xvii. 9; Acts ix. 22; Heb. x. 1. R. V. omits in John vii. 26, Acts ix. 22.

VEX (Lat. *vexare*, to toss up and down in carrying), to harass, afflict, torment. *Exod.* xxii. 21; *Lev.* xix. 33; *Num.* xx. 15; xxv. 17, 18; *Judg.* ii. 18; *Matt.* xv. 22; xvii. 15; *Lu.* vi. 18; *Acts* v. 16; xii. 1. R. V. varies.

Being upon the maine sea there arose immediately a cruell tempest, wherewith for eight dayes space wee were miserably *vexed*, not knowing where wee were. —*Hakluyt, Voyages*, p. 85.

VICTUAL (Exod. xii. 39; 1 Ki. iv. 27; 2 Chron. xi. 23), food, provisions, now used only in the plural, in which form it occurs elsewhere in the Bible, Gen. xiv. 11; 1 Ki. iv. 7; Matt. xiv. 15, &c. The word is derived from Old Fr. *vitaille*, Lat. *victualia* from *vivere*, to live; and was anciently written without the *c*.

Three yer and more how lasteth her *vitaille*?—Chauc. *Man of Lawe*, 499.

He found a nation of people very favorable, and the country full of all manner of *victual*.—Raleigh's *Discov. of Guiana*, p. 35 (Hak. Soc.).

VIEW, to review, survey.

Whan they were nombred and *viewed*, they thought themselfe able to fight with the greatest prince in all the worlde.—Froissart. *Cron.* vol. i. c. 397.

Ezra viii. 15. I *viewed* the people, and the priests, and found there none of the sons of Levi. Josh. vii. 2.

VILE (Lat. *vilis*, of small value), worthless, contemptible. Deut. xxv. 3; 1 Sam. xv. 9; Jer. xv. 19; xxix. 17; Jas. ii. 2. 'Our vile body' (Philip. iii. 21), lit. 'the body of our humiliation,' as in R. V.

VIOL. See **Psaltory**.

VIRTUE (Lat. *virtus*, manliness), healing power or influence, R. V. 'power.'

To the succeeding royalty he leaves

The healing benediction. With this strange *virtue*,

He hath a heavenly gift of prophecy.—Shak. *Macb.* iv. 3. 156.

Lu. vi. 19. There went *virtue* out of him, and healed them all. Mark v. 30; Lu. viii. 46. Comp. Lu. v. 17.

VOCATION (Lat. *vocare*, to call), calling, 'the heavenly calling' (Heb. iii. 1).

Eph. iv. 1. Walk worthy of the *vocation* wherewith ye are called.

VOLUME (Lat. *volumen*, from *volvere*, to turn round), a roll of writing, consisting of a single sheet, with a wooden rod fastened to each side for the convenience of the reader in rolling and unrolling it. The text of the manuscript was not written in lines extending across the whole sheet, but in columns like a modern newspaper, so that only a portion needed to be unrolled at a time. Psal. xl. 7; Heb. x. 7. Comp. Jer. xxxvi. 2; Ezek. ii. 9.

VOUCHSAFE (Old Fr. *voucher*, Lat. *voco*, to call, and Fr. *sauf*, Lat.

salvus, safe), lit. to *proclaim* as *safe*, assure, deign, condescend.

Psal. lxxx. 3, 7, 19.

But and ye *vouche-sauf* to techen me This noble craft and this subtilite.—

Chauc. *Chan. Yem. Ta.* 1246.

VULGAR, Lat. *vulgaris*, relating to the populace. 'Vulgar throng' (Psal. cxlviii. 11), the common people. Spenser (*F. Q.* i. 5. 8), and Shakespeare (*Jul. Cæs.* i. 1. 75) have 'the vulgar' = the common people.

W.

WARD (A. S. *weard*, Fr. *garde*), same as *guard*, a prison. Gen. xl. 3; Num. xv. 34; Acts xii. 10. Such double forms are common—the one derived from the Anglo-Saxon, the other from the Norman French, which had no *w* and therefore spelt a number of our words with *gu* or *g*. Thus we have *wise* (the noun) and *guise*, *wile* and *guile*, *wage* and *gage*, *warden* and *guardian*, *warranty* and *guarantee*.

WARE (A. S. *wær*, wary, cautious), aware. 'Be ware' (2 Tim. iv. 15), take heed.

Ful fetys was hire cloke, as I was *waar*.—Chauc. *Prolog.* 157.

Acts xiv. 6. They were *ware* of it, and fled to Lystra and Derbe. R. V. 'became aware.'

WARE, A. S. *wáru*, merchandise. Neh. x. 31; xiii. 16, 20.

WASHPOT (A. S. *wæscan*, to wash, and Welsh *pot*), a vessel for washing in, applied to Moab to denote the most abject subjection. Psal. lx. 8; cviii. 9.

WASTENESS (Old Fr. *gaster*, Lat. *vastare*, to devastate), wasting, devastation. Zeph. i. 15.

WASTER (Prov. xviii. 9; Isa. liv. 16), a spendthrift, destroyer.

WASTING (Isa. lix. 7; lx. 18), devastation.

WATCH (A. S. *wac*, *tch* having taken the place of the Sax. *c*, as in *latch*, *match*, *thatch*, *wretch*), a division of the night, during which the guard was *awake* (Psal. lxiii. 6; xc. 4; Matt. xiv. 25; Lu. xii. 38). Before the captivity the night was divided into three watches of four hours each: the first, of

'beginning of the watches' (Lam. ii. 19), from sunset to our ten o'clock; the 'middle watch' (Judg. vii. 19), from ten till two; and the 'morning watch' (Exod. xiv. 24; 1 Sam. xi. 11), from two till sunrise. These would vary in length with the season of the year. In later times the Jews adopted the Greek and Roman mode of dividing the night into four watches, which are all given in a popular form in Mark xiii. 35. The first or 'even' extended from six to nine o'clock; the second or 'midnight,' from nine to twelve; the third or 'cockrowing,' from twelve to three; and the fourth or 'morning,' from three to six.

WATCHINGS (2 Cor. vi. 5), wakefulness, sleeplessness, sleepless nights of anxiety, suffering, or business. See Acts xx. 7, 11, 31; 2 Thess. iii. 8.

WAX, A. S. *weaxan*, to grow or become. Gen. xix. 13; Exod. xxii. 24; Heb. viii. 13; xi. 34.

WAY (Acts ix. 2; xix. 9, 23; xxii. 4; xxiv. 14), way of thinking, the Christian way, a term descriptive of Christianity as a religious walk, 'the way of salvation' (Acts xvi. 17), 'the way of the Lord' (Acts xviii. 25). R. V. distinguishes by a capital letter.

WAYMARK (Jer. xxxi. 21), a mark to guide travellers, direction-post.

WEALTH (A. S. *wela*, abundance), weal, welfare, 'profit' (1 Cor. x. 33).

In all time of our tribulation, in all time of our *wealth*, in the hour of death, and in the day of judgment, good Lord deliver us.—*Com. Prayer*.

1 Cor. x. 24. Let no man seek his own, but every man another's *wealth*. Ezra ix. 12; Esth. x. 3.

WEALTHY, prosperous, enjoying quiet prosperity.

Psa. lxvi. 12. Thou broughtest us out into a *wealthy* place. Jer. xlix. 31.

WELL FAVOURED, good looking, Scotch *weill-favor't*.

There was a subtle priest called Richard Simon, that lived in Oxford. and had to his pupil a baker's son, named Lambert Simnell, of the age of some fifteen years, a comely youth, and *well favoured*, not without some extraordinary dignity, and grace of aspect.—Bac. *Hen. VII.* p. 23, l. 4.

The women are of the like conformitie and beawtie, verie handsome and *well-favored*.—Hakluyt, *Voyages*, p. 65.

Gen. xxix. 17. Rachel was beautiful and *well favoured*. Chap. xxxix. 6; xli. 2, 4, 18; Dan. i. 4; Nah. iii. 4.

WELLSPRING, a spring, fountain, source. The Old Eng. *well* (like Ger. *quelle*) was a natural fountain or spring.

Prov. xvi. 22. Understanding is a *well-spring* of life unto him that hath it. Chap. xviii. 4.

WEN (A. S. *wenn*, a swelling), a fleshy tumour like a wart. Lev. xxii. 22.

WENCH (akin to A. S. *wencle*, a maid), a girl, young woman, maid, not in a bad sense, as now. 2 Sam. xvii. 17.

If thou dost weep for grief of my sustaining,

Know, gentle *wench*, it small avails my mood.—Shak. *Lucr.* 1273.

WHEN AS, an obsolete form of the conjunction *when*. Psm. lxii. 10; lxix. 21; lxxi. 9; lxxviii. 9; lxxx. 16; cii. 22; cxix. 92; cxxiv. 3; cxxxviii. 4; cxxxix. 15; cxli. 6; Matt. i. 18.

At last *whenas* himselfe he gan to find,
To Una back he cast him to retire.—Spens.
F. Q. i. 10. 68.

WHETHER (A. S. *hwæther*), which of the two. See **Either**.

Then very doubtfull was the warres event,

Uncertaine *whether* had the better side.—Spens. *F. Q.* v. 2. 17.

Matt. xxi. 31. *Whether* of them twain did the will of his father? Chap. xxiii. 17.

WHICH (A. S. *hwilc*), originally an interrogative = *who-* or *what-like?* but in imitation of the Fr. *que* or *lequel* took the function of a relative. The A. S. *hwilc* is composed of *hw*, an old ablative of *hwa*, who or what, and suffix *-lic*, like. 'Which,' as a relative, is nearly = Gr. *ὅστις*, or Lat. *qualis*, the like of whom, such as. In Old Eng. it was not the neut. of *who*, but an adjective, and of all genders. *Who* indicates a particular person, an individual, *which* a kind of person, an individual and a quality. Matt. vii. 15, 24, 26; Mark xii. 18; Lu. xv. 7; Acts x. 47; Philip. iv. 3; Heb. xiii. 7; Rev. ix. 4. *Which* being less definite than *who*, was often preceded by the article *the*, a form of expression now nearly obsolete, but common in Elizabethan writers. Gen. i. 29; John xxi. 25; Acts xxvi. 16; Col. iii

7. In mod. Eng. *which* is used only of things and irrational beings. The mistress *which* I serve quickens what's dead And makes my labours pleasures.—Shak. *Temp.* iii. 1. 6.

WHILE AS (Psm. cxiv. 7), an obsolete form of *while*.

WHILES (A. S. *hwiles*, gen. sing. of *hwil*, a time), whilst, so long as, Matt. v. 25. Shakespeare uses *whiles*, *while*, and *whilst* indifferently.

WHISPERER, a secret slanderer or detractor.

Their trust towards them, hath rather beene as to good spialls, and good *whisperers*; than good magistrates, and officers.—Bac. *Ess.* p. 179, l. 19.

Prov. xvi. 28. A *whisperer* separateth chief friends. Rom. i. 29.

WHISPERING (2 Cor. xii. 20), secret slander, private scandal.

WHIT. See **Wight**.

WHITE (Matt. xxiii. 27; Mark ix. 3), to whiten.

WHOLE (A. S. *hāl*), *hale*, sound. Josh. v. 8; Job v. 18; Matt. ix. 12; xii. 13; Lu. vii. 10.

WICKED (2 Thess. ii. 8), wicked one, R. V. 'lawless one.'

WICKED WORKERS (Psm. vi. 8), workers of wickedness, evil doers.

WIGHT, from A. S. *wiht*, any created thing, however small and insignificant; any living creature; a person, male or female. It is used in its widest sense (with the *h* transposed) in the phrases 'every whit' = everything, entirely (1 Sam. iii. 18; John vii. 23; xiii. 10), 'not a whit' = not anything (2 Cor. xi. 5). *Aught* is A. S. *a-wiht*, anything, and *naught* is *na-wiht* or *naht*, nothing.

Mahomet cald the hill to come to him, againe, and againe; and when the hill stood still, he was never a *whit* abashed, but said; If the hill will not come to Mahomet, Mahomet wil go to the hil.—Bac. *Ess.* p. 45, l. 23.

She was a *wight*, if ever such *wight* were.—Shak. *Oth.* ii. 1. 159.

He was a *wight* of high renown.—*Ibid.* ii. 3. 96.

Psm. xviii. 26.

Pure to the pure, froward thou kyth'st unto the froward *wight*.

WILL (A. S. *willan*, Lat. *velle*, to desire), now almost always an auxiliary verb.

giving a future sense to the word with which it is joined; but in some instances used as an independent verb, meaning to be willing, to wish, to be minded—the *will* of desire and resolution. See **Would**.

In evil, the best condition is, not to *will*; the second, not to can.—Bac. *Ess.* p. 40, l. 18.

Matt. xi. 27. Neither knoweth any man the Father, save the Son, and he to whomsoever the Son *will* reveal him. Judg. i. 14; Matt. xi. 14; xv. 32; xvi. 24, 25; xix. 17, 21; xx. 14; Mark vi. 25; viii. 34, 35; Lu. ix. 24; x. 22; xiii. 31; John v. 40; vii. 17; viii. 44; ix. 27; Rom. ix. 16; Tit. iii. 8; 1 Pet. iii. 10; Jude 5; Rev. xi. 5. See **R. V.**

WILL-WORSHIP (Col. ii. 23), *worship* of what one *wills* or wishes, self-imposed worship.

WIMPLE (Old Ger. *wimpel*, Old Fr. *guimpe*, a veil), a covering for the neck and sides of the face, Isa. iii. 22. In the dress of nuns it is the white linen plaited or folded cloth for the neck.

Weryng a fayle in-side of *wymple*, As nonmys don in her abbey.—Chauc. *Rom. of the Rose*, 3864. (*Ald. ed.*)

WINE FAT. See **Fat**.

WINK AT (A. S. *wincian*, to close the eyes), to overlook, tolerate, bear patiently. Acts xvii. 30.

WISE (A. S. *wise*, Fr. *guise*), way, manner; used only in the antiquated phrases, 'in any wise' (Exod. xxii. 23), 'in no wise' (Lev. vii. 24), 'on this wise' (Matt. i. 18), and the compounds *likewise*, *otherwise*, &c. See **Ward**.

Of whom he learned had in secret *wise* The hidden cause of their captivity.—

Spens. *F. Q.* i. 5. 46.

Severall quires, placed one over against another, and taking the voice by catches, anthems *wise*, give great pleasure.—Bac. *Ess.* p. 156, l. 18.

WISE HEARTED (Exod. xxxv. 25), ingenious. See **Heart**.

WIST (sometimes referred to a problematic present *wis*). See **Wit**.

WIT, A. S. *witan*, to know, perceive. Our translators employ various parts of this old verb: (1) the infin. 'to wit' (Gen. xxiv. 21; Exod. ii. 4; 2 Cor. viii. 1), also used adverbially = that is to say, namely (2 Chron. iv

12; xxv. 7, 10; Rom. viii. 23; 2 Cor. v. 19); (2) pres. indic. *wot*, which is really the preterite of old Eng. *weet* (Gen. xxi. 26; xxxix. 8; xlv. 15; Exod. xxxii. 1; Num. xxii. 6; Josh. ii. 5; Psm. cxliii. 2; Acts vii. 40; Rom. xi. 2; Philip. i. 22); (3) past. indic. *wist* (Exod. xvi. 15; xxxiv. 29; Lev. v. 17, 18; Josh. ii. 4; viii. 14; Judg. xvi. 20; Mark ix. 6; xiv. 40; Lu. ii. 49; John v. 13; Acts xii. 9; xxiii. 5). 'We do you to wit' (2 Cor. viii. 1), we would have you to know, we certify you, R. V. 'we make known to you.'

Lastly, we do all men *to wit*, and herein we take also God to witness.—Bac. *Hen. VII.* p. 144, l. 19.

I have, God *wot*, a large feeld to ere.—Chauc. *Knights Ta.* 28.

Then forth I tooke Duessa for my Dame, And in the witch *unweeting* joyd long time,

Ne ever *wist*, but that she was the same.—Spens. *F. Q. i.* 2. 40.

WITH (Judg. xvi. 7, 8, 9), a willow twig, band of twigs.

Wee sawe also, while wee were on shore, the manner of their hanging up of their fish and flesh with *withes* to dry in the ayre.—Hakluyt. *Voy.* iii. 192.

WITHAL (A. S. *mid-ealle*, beside all), (1) as an adverb, with all this, likewise, besides, at the same time.

Though he be merry, yet *withal* he's honest.—Shak. *Tam. of Shr.* iii. 2. 25.

1 Ki. xix. 1. Ahab told Jezebel all that Elijah had done, and *withal* how he had slain all the prophets with the sword. Psm. x. 10; xxxv. 8; lv. 5; xcv. 6; Psa. cxli. 10; Prov. xxii. 18; Acts xxv. 27.

(2) As a preposition, with, by means of, placed after its object, which is often a relative understood.

Her cause and yours I'll perfect him *withal*.—Shak. *Meas. for Meas.* iv. 3. 146.

Exod. xxx. 4. They shall be for places for the staves to bear it *withal*. Chap. xxv. 29; Lev. xi. 21; Job ii. 8; Isa. xxx. 14; Lu. vi. 38.

WITHIN, within doors, as a bride awaiting her removal from her father's to her husband's house.

Psa. xlv. 13. The king's daughter is all glorious *within*.

WITHOUT, beyond, outside.

Without the peril of the Athenian law.—Shak. *Mid. Nt. Dr.* iv. 1. 150.

2 Cor. x. 13. We will not boast of things *without* our measure. Ver. 15; Heb. xiii. 12, 13.

WITTINGLY, knowingly, designedly.

Nor *wittingly* have I infringed my vow.—Shak. 3 *Hen. VI.* ii. 2. 8.

Gen. xlviii. 14. Guiding his hands *wittingly*.

WITTY (A. S. *witig*, knowing), skilful.

Alle thei holden swerdis, and ben moost *witti* to batels.—Wycliffe, *Cant.* iii. 8.

A most *wittie* and subtile invention.—

Holland. *Plinie*, xxxi. 3.

Prov. viii. 12. I wisdom dwell with prudence, and find out knowledge of *witty* inventions.

WONDERFUL (2 Chron. ii. 9), adjective for adverb, wonderfully. Before an adj. or an adv. Elizabethan writers rarely use the form in *-ly*, but before a verb they prefer it. Comp. the use of 'exceeding,' and 'exceedingly' in A. V.

He was *wonderful* diligent to inquire and observe what became of the King of Aragon.—Bac. *Hen. VII.* p. 198, l. 18.

WORSHIP (A. S. *weorthscipe* = worth-ship), (1) as a noun, honour, respect, deference, now that honour which is due to God. The 'old meaning survives in the title 'Your worship,' given to a magistrate.

He was an Elfin borne, of noble state And mickle *worship* in his native land.—Spens. *F. Q. ii.* 1. 6.

Lu. xiv. 10. Then shalt thou have *worship* in the presence of them that sit at meat with thee. R. V. 'glory.'

(2) As a verb, to respect another's *worth*, to honour.

With my body I thee *worship*.—Marr. *Serv.*

Matt. xviii. 26. The servant therefore fell down, and *worshipped* him.

WORTH, A. S. *weorth*, imperative of *weorthan*, to be, become. 'Woe *worth* the day' (Ezek. xxx. 2) = woe be to the day, alas! for the day.

My joye is tourned into strife That sober shall I never *worthe*.—Gower, *Conf. Amant.* B. v.

Wo *worth* the man.—Spens. *F. Q. ii.* 6. 32.

Compare the phrases in Shakespeare, 'woe the day' (*Temp.* i. 2. 15), 'woe the while' (*Hen. V.* iv. 7. 78), 'alack the day' (*K. Lear.* iv. 6. 185).

WORTHY (A. S. *wurthig*), a man of worth or valour, a hero. Nah. ii. 5.

That doest ennoble with immortal name The warlike *worthies*, from antiquity.—Spens. *F. Q. iii.* 3. 4.

Chaucer has 'worthy' = brave, and 'worthiness' = bravery :—

Ful *worthi* was he in his lordes werre,
And therto hadde he riden, noman ferre,
As wel in Cristendom as in hethenesse,
And evere honoured for his *worthinesse*.—
Prol. 47-50.

WOT. See **Wit**.

WOULD, willed, wished, was minded, not an auxiliary, but an independent verb. See **Will**.

Col. i. 27. To whom God *would* make known what is the riches of the glory of this mystery. Mark vi. 19, 48; John i. 43; vii. 44. See **R. V.**

WREATHEN, A. S. *wriþen*, twisted or corded, as in a wreath. Exod. xxviii. 14, 22, 24, 25; 2 Ki. xxv. 17.

WREST (A. S. *wræstan*, to twist), to distort, pervert.

He'll *wrest* the sense and hold us here all day.—Shak. 2 *Hen.* VI. iii. 1. 186.

Psa. lvi. 5. Every day they *wrest* my words. Exod. xxiii. 2, 6; Deut. xvi. 19; 2 Pet. iii. 16.

WRITING TABLE (Lu. i. 63), a tablet covered with a thin coat of wax, on which it was customary to

write with a *stylus* or iron pencil. **R. V.** 'writing tablet.'

Y.

YEARN (A. S. *gyrnan*, to run after), to long or pant after, to be deeply and painfully moved. Gen. xliii. 30; 1 Ki. iii. 26. Akin to 'earnest,' and the Scotch 'girn,' said of a child that cries for earnest desire of any object.

YOKE FELLOW (Philip. iv. 3), companion (in labour).

Z.

ZABULON (Matt. iv. 13, 15; Rev. vii. 8), Old Test. (Gen. xxx. 20), and **R. V.** Zebulun.

ZACHARIAS (Matt. xxiii. 35; Lu. xi. 51), Old Test. Zechariah (2 Chron. xxiv. 20, 21) **R. V.** Zachariah.

ZELOTES. See **Canaanite**.

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